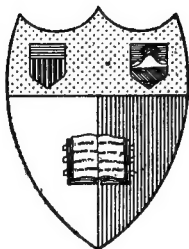


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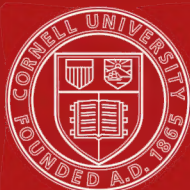
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STUDIES IN MODERN IRISH—PART III.

STUDIES IN MODERN IRISH

PART III

BY

THE REV. GERALD O NOLAN, M.A.,

Professor of Irish,

ST. PATRICK'S COLLEGE,

MAYNOOTH.

Dom ir bleaáct a reáct do ríomhá,
Dom ir eol a rceol do rcaoilead,
Uiom ir áil a cáil do cuimneam
Ó'r liom ir cóir a glóir do niamhá.

(Cf. *Keating's Poems*, XII., p. 48).

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STUDIES IN MODERN IRISH

PART III.

I.

Σαεὸιλς το εὐρ ἀρ ἀν μ'θέαριλ το :—

The reception of the paper in the provinces was a perplexity to veteran journalists. From the first number it was received with an enthusiasm compounded of passionate sympathy and personal affection. It went on increasing in circulation till its purchasers in every provincial town exceeded those of the local paper, and its readers were multiplied indefinitely by the practice of regarding it not as a vehicle of news but of opinion. It never grew obsolete, but passed from hand to hand till it was worn to fragments. The delight which young souls thirsting for nutriment found in it has been compared to the refreshment afforded by the sudden sight of a Munster valley in May after a long winter ; but the unexpected is a large source of enjoyment, and it resembles rather the sight of a garden cooled by breezes and rivulets from the Nile, in the midst of a long stretch of sand-banks without a shrub or a blade of grass.—(*Life of Davis*, p. 79,—Sir Charles Gavan Duffy).

The reception,—*In Irish this will of course be expressed concretely.* (See Studies in Mod. I., pt. II., p. 9, section 14°); was a perplexity,—*this also will be concrete, but had better be kept over for the second sentence in Irish; on the other hand, "From the first number" will more conveniently form part of the opening sentence, which will run thus:—*

B' éadtae an cion 7 an báir le n-ar glacaob an páiréar ar fuair na gcúigí ó corac barra; an enthusiasm . . . affection,—*this will be partly expressed by cion 7 báir in the first sentence, and partly in this,—*daoine gá molaob go n-áir 7 gá léigead le n-oiread ran fonn 7 fáilte. *Here fonn 7 fáilte is a phrase noun, governed by oiread ran* (See Studies in Mod. Irish, Pt. I., p. 159); It went on increasing in circulation,—*Say:* Dá liact luct a léigte ar dtúir ir amlaib a bíodar as dul i lionmairead; It never grew obsolete,—ní téiréad caiteam ar a rgeala; but passed from hand to hand,—ac é dul ó duine go duine; for nutriment,—cum an bíob a coctócad an aigne; but the unexpected . . . enjoyment,—ac dá luigead coinne a beaob asat le níob fóganta ir ead ir mó an t-ácar a bainfá ar.

The whole passage will run thus:—

B' éadtae an cion 7 an báir le n-ar glacaob an páiréar ar fuair na gcúigí ó corac barra. Daoine gá molaob go n-áir 7 gá léigead le n-oiread ran fonn 7 fáilte ná féarfaob luct na rean-páiréar an rgeal do cuirgint i n-aon cor. Asur dá liact luct a léigte ar dtúir, ir amlaib a bíodar as dul i lionmairead inr sac baile mór ar fuair na tíre, go dtí ra deire sur buadadair ar luct léigte don páiréir eile.¹ Asur ní n-amáin go raadadair

1. Sur buadadair . . . don páiréir eile—Notice don here, because the clause is virtually negative—nár lionmaire luct léigte don páiréir eile ná iad.

gá léigeadó dóib féin, ac na tuairmí a bí ann bíodair gá
 leatad i mearg na ndaoine náir léig i n-aon cor é. Ní
 téirdead caiteam ar a rgeala, ac é dul² ó duine go duine go
 ucti go mbíod ré 'na bprcar aca. Daoine óga inr gac don
 ball 7 fonn 7 flog an domain ortá cum an bíó a cotócad
 an aigne. Agus oirlead ran ráraim aca dá. Bainc ar an
 bprcar nac mirde a ráó ná gur cuma dóib é nó an
 raóarc a geobad duine go n-obann, i mí na bealtaine,
 ar gleann aluinn ra múnain, tréir an geimrió fada do
 cur de dó. Ac dá luigead coinne a bead asat le níó
 fóganta ir ead ir mó an t-ácar a bainfá ar. Iotreo gur
 fearr a ráó gur beallraac é leir an raóarc a geobtá
 'ran éisirt i mearg na bfeairraí fada, ná bead tor
 ná feoitne as fáir ortá, dá bfeicteá gáiróin ann, 7 é
 dá fionnfuarad go breaš as na leictní deara 7 as na
 h-aibní beaga ón Nil.

II

Gaedilg do cur ar an mbéarla ro:—

The noble soul in old age returns to God, as to that
 haven whence she set out, when she was first launched
 upon the deep sea of this life ; and she gives thanks for the
 voyage she has made, because it has been fair and prosperous,
 and without the bitterness of storms. As Cicero says in
 his book on old age, " natural death is, as it were, our haven
 and repose after a long voyage." And just as the skilful
 sailor, when he nears the harbour, lowers his sails, and
 with gentle way on slowly glides into port, so ought we to

2. Studies in M.I. pt. i, pp. 193-196.

lower the sails of our wordly affairs, and turn to God with all our hearts and all our minds, so that we may come at last in perfect gentleness and perfect peace unto the haven where we would be. . . . At this time, then, the noble soul surrenders herself to God, and with fervent longing awaits the end of this mortal life ; for to her it is as if she were leaving an inn and returning to her own home ; to her it is as ending a journey and coming back into the city ; to her it is as leaving the sea and coming back into port. Oh, miserable wretches ! ye who with sails set drive into this harbour, and where ye should find repose are dashed to pieces by the wind, and perish in the port for which ye have so long been making.—Dante,—*On the Return of the Noble Soul to God*).

The noble soul . . . to God,—*nuair a bionn rouine as out i scéionacht, 7 go bfuilleann a anam ar Óia na glóire.* *Note here, first, that Irish avoids the abrupt beginning of the English, secondly, the progressive form bionn . . . as out (Studies in M. I., Pt. II., p. 10, sect. 16°); thirdly, the change of construction in—7 go bfuilleann (Ibid, Pt. I., pp. 193-196); launched . . . sea of this life,—the metaphor will, in Irish, become a simile (Ibid, Pt. II., pp. 3-4),—ir cuma é nó mar a beaó báo as gluaireacht ear n-air irteac ra éuan ar ar cuiread fan na mara amac i; (note the fem. pronoun referring to báo); for the voyage she has made,—toirce an turur do éur oe (See bracketed construction, Studies, Pt. I., p. 159); note the masc. oe; the fem. pron. is used in English referring to soul; fair and prosperous,—san umáir, san macalans; without the bitterness of storms—san anaithe gaoite (Studies, Pt. II., pp. 7-8, sect. 12°, for “ difference of tone or colour ”); his book on old age,—ra leabhar úo n-a oiréactann ré ar an scéionacht; note*

úro; skilful sailor,—*deas-mairnéalaic*; with gentle way on slowly glides into port,—*gluaiseaíct go breaí bog, leir an tsaoidhe, irteaí ra éalaí*; the sails of our worldly affairs,—*tone down the metaphor*:—*reolta na ngnótaí raoíalaí o'irliú mar a deárfá*; hearts . . . minds,—*these will be singular number in Irish*; in perfect . . . peace,—*fé fuaimnear 7 fé fíotcáin*: 'perfect' may be omitted, with fervent longing awaits,—*ir é ir fáda leir go dtiocfaí* . . . ; (See Studies, Pt. I., pp. 16, 17); omit 'mortal'; for to her it as as if,—*ir amlaí ir cuma dó é nó* ; coming back into port,—*beic as gluaiseaíct an cuan irteaí*; Oh, miserable wretches,—*O! nac tpuas 7 nac oíic-céillíde ríbre*; and where ye should find repose are dashed . . . wind,—*7 i n-ionad fuaimnear o'fáíal supb amlaí a deineann an rtoirín íaoíte ríó do bhrúíad 7 do bafíad*.

Nuair a bíonn duine as dul iscríonaíct 7 go bfuilleann a anam ar Óia na glóire, ir cuma é nó mar a beaí báo as gluaiseaíct éar n-air irteaí ra cuan ar ar cuiread fan na mara amac í. Asur íabánn an duine rín a buídeácar le Óia na glóire toirc an cupur do éur de ían umáir, ían macalaí, ían anaíte íaoíte. Fé mar aóeir Tullíur, 'ra leabair úo 'n-a oíráctann fé ar an íscríonaíct,—“ Ir cuma,” ar íeírean, “ báí o'fáíal nó cuan 7 éalaí-íorí do íabáil íreír íomíraí fáda do éur oíot.” Asur fé mar a deineann an deas-mairnéalaí, as teaíct i ííar do'n cuan dó, na íeolta o'irliú, 7 gluaiseaíct go breaí bog, leir an tsaoidhe, irteaí ra éalaí, ir ceairt oíinne, mar an ícéaíona, íeolta na ngnótaí raoíalaí o'irliú, mar a deárfá, 7 rínn íeín o' íomíró ar Óia, ó n-ár íscríóíe go h-íomláín, 7 ó n-ár n-aííne go h-íomláín, íotíeo, fé deíre, go oíafáíraí fé fuaimnear 7 fé fíotcáín, irteaí

ra éuan 'n-ar mian linn a beic. An uair rin, mar rin, weineann an t-anam uairal é féin do éabhairt ruar ar fad do 'Dia na glóire, 7 ir é ir fada leir go dtiocfaid beir na beataid ro. - Ir amlaid ir cuma dó é nó é beic as imteacht ó tús órda 7 as fillead a baile; nó a turur a beic as oruioim cum beirid 7 é beic as teacht tar n-air irteac ra éadair; nó é beic as fásaint na fairrige móir 7 as gluairteacht an cuan irteac. O! nac truas 7 nac tict-céillid rib-pe a weineann buir mbád, mar a déarfá, do tiomaint irteac ra éuan ro, 7 na reolta in-áirde asaid, 7 in-ionad ruaimnear d'fásáil, surb amlaid a weineann an rtoirm gaoite rib do bhrúgáid 7 do bairgáid, iotreo surb é an báir a geirbeann rib ran áit go bfuil rib óm fada ran ad' iarraid a írtoirint rlan!

III.

Shedn do cur ar an mbéarla ro:—

“Mary Kate,” shouted Meldon again, “will you come over here and speak to me? Leave those cows alone and come here. Do you think I’ve nothing to do only to be running about the island chasing little girleens like yourself?”

But Mary Kate had no intention of leaving the cow and the heifer. With a devotion to the pure instinct of duty which would have excited the admiration of any Englishman, and a Casabianca-like determination to abide by her father’s word, she began driving the cattle towards Meldon. Four fields, one of them boggy, and five loose

stone walls lay between her and the curate. There were no gates. Such obstacles might have daunted an older herd. They didn't trouble Mary Kate in the least. Reaching the first wall she deliberately moved stone after stone off it until she had made a practicable gap.

The cow and the heifer, understanding what was expected of them, stalked into the field beyond, picking their steps with an ease which told of long practice, among the scattered debris of the broken wall. Meldon, with a courteous desire of saving the child extra trouble, crossed the wall nearest him.—*Spanish Gold*, p. 80).

Will you come,—*nárb' áil leat . . ?* *This is more pleading than the simple an ttiocfaid tu?* Observe that *ladairt liom*, which is regular after *nárb' áil leat*, might be kept even if *an ttiocfaid tu* were used in the first part of the sentence (Studies, Pt. I., pp. 193-196); Leave those cows . —*féas na ba ran mar a bfuilid* *would do fairly well, but on the whole, ná bac na ba ran a tuille will be better. Then 'and' must be changed into aet*; Do you think,—*An amlaid . . is natural here* (Studies, Pt. I., pp. 79-81); had no intention,—*ní raib don aidom as ar . . would do, but is hardly necessary, ní féasfaid . . will be quite sufficient*; the cow and the heifer,—*asur is used here, not ná, because the two conjointly were her care*, With a devotion,—*Notice how this sentence is dealt with. The Irish is altogether simpler and more concrete than the English. The one sentence in the latter language will be expanded into three in Irish, the pure instinct of duty,—this will be expressed (concretely of course) by—lān-ēapaitē na cpoide ī na haisne ar a dualgar do cōmlionad*; and a Casabianca-like determination,—*Begin a new sentence*

here,—*Ar nór an Carabianca úo an fíle.* (Notice *úo* and *an fíle*,—the reference must be made more or less determinate) ; determination,—*ouðairt rí léi féin.* Words, which in English denote mental states or actions, are in Irish frequently rendered by words expressive of the externation of such state or action. Cf. *ḡ a ráð go,* to think that, etc.—she began,—*Begin another new sentence here* ; between her and the curate—observe the word-order. It is a mistake to suppose that with the verb *ta* the subject must follow immediately. Emphasis, clearness of expression, and harmony of sound frequently demand a different order. Here say—*‘Oo bí, iorí í féin ḡ an minírtí,* . . . The phrase—‘one of them boggy’ is best taken out of this sentence and put along with the next in order to prevent a clumsy parenthesis ; loose,—*ná ráib na cloca ró-óaingean ionnta* (Studies, Pt. II., p. 5, sect. 4°) ; obstacles,—is unnecessarily explicit. *San* will do very well in Irish ; daunted,—is rather strong for literal translation : *corbuar* will meet the case completely ; they didn’t trouble,—notice the word-order ; Reaching,—the pres. part. in such a sentence always requires careful handling, deliberately,—do not think of any single Irish word. The meaning is brought out by using the rhetorical Type II. of Identification sentences (with *ná*,—Studies, Pt. I., pp. 19-23) ; practicable,—express the meaning concretely and in full ; understanding,—Irish recognises the fact that they really did not understand,—*cóm maic ír óa ótuigíóir* ; expected of them,—Irish states explicitly by whom ; stalked,—*ríúo* expresses this very well. In the early Irish *ac súd*, *ac* is a verb (not a preposition). Cf. French *voici, voilà* ; picking their steps,—see remarks above on the pres. part. Here say—*Síúo írcead íao go breas aicillíoe* ; which told,—eliminate the quasi-personification. A literal translation would be absurd ; among,—*ín-aímíoeom* is better in Irish,—the stones were

undesired obstacles. The idea is sufficiently expressed in Irish by saying for 'scattered'—a b'í leasctha; for debris, cloch; and ra b'eáirín for 'broken wall'; the last sentence must be connected naturally with the preceeding (Studies, Pt. II., p. 5, sect. 7°); insert here,—nuair a connaic an maolúnaic cad a b'í ar riúbal ag an gcailin; courteous desire,—mark the way this is brought out in Irish. To be literal would again mean being ludicrous. Notice proleptic oe, with the usual (but logically pleonastic) é at the end. (Studies, I., p. 72, ex. 5).

The passage will run thus:—

"A Máire Cúit," do glaoir an maolúnaic aipir,
"nár b'áil leat teacht annro anall cúigam, 7 labhairt
uim? Ná bac na ba ran a tuille, ac teacht annro i leit.
An amlaíob' ír dóic leat ná fuil de cúram oim-ra ac beic
ag rit mórtóimceall an oileáin reo inoiaíob' cailíní beaga
dó' fadgar?"

Ac ní fágfaob' Máire Cúit an bó 7 an cólpac. B'í
rí lán-éapaithe 'na cpoibhe 7 'na h-aigne ar a duaisgar a
cómhionab',—puo a cuirfeab' iongna ar Sáranaic. Ar
nór an Carabianca úo an file, duhairt rí léi féin go
gcaitfeab' rí puo a déanam' ar a h-áir. Do érom rí
mar rin ar na ba do éiomáint poimpr' iotreo an máolúnaic.
Do b'í, ioir í féin 7 an minirctir, ceit're páirceanna 7 cúig
cladóca, —cladóca ná raib na cloca ró-daingean ionnta.
Portac bog fluic ab eab' ceann de rna páirceannaib', leir, 7
ní raib don gcaita le h-don páirc dóib'. Dá mb'aothaire
ní ba fine a beab' ann b'féirí go gcuirfeab' ran corbuaip
air. Ac le Máire Cúit ba cuma. Sé puo a deir rí, tréir
an éab' cladóca do ípoirint dí, ná na cloca do baint anuair

de 'na gceann ir 'na gceann, go dtí go raib bearna déanta aici a bí leatán a dócáin oí féin 7 do'n dá buin.

Siúo an b6 7 an cóipac irteac ra páirc ba shiorra dóib, cóim maic ir dá dtuigtoir cao a tearnuis ón gcailín. Ir dóca go raib rean-taitige aca ar a leicéio. Siúo irteac iao go breas aicillíoe, i n-aimhdeoin na gcloó a bí leasca ra bearnain. Nuair a connaic an Maolbúnao cao a bí ar riúbal as an gcailín, níorb é a bearmao san léimc irteac tar an gclaoe ba shiorra dó, as oul na coinnib, iotreo go mba lúgaoe a bfuigeao ri dá buao é.

IV.

Σαεσίλς το άυρ αρ αν μβάρτα πο :—

I think it proper, however, before I commence my purposed work, to pass under review the condition of the capital, the temper of the armies and strength which existed throughout the whole empire, that so we may become acquainted, not only with the vicissitudes and the issues of events, which are often matters of chance, but also with their relations and their causes. Welcome as the death of Nero had been in the first burst of joy, yet it had not only roused various emotions in Rome, among the Senators, the people, or the soldiers of the capital, it had also excited all the legions, and their generals ; for now had been divulged that secret of the empire; that emperors could be made elsewhere than at Rome. The Senators enjoyed the first exercise of freedom with the less restraint, because the Emperor was new to power, and absent from the capital.

The leading men of the Equestrian order sympathised most closely with the joy of the Senators. The respectable portion of the people, which was connected with the great families, as well as the dependents and freedmen of condemned and banished persons, were high in hope. The degraded populace, frequenters of the arena and the theatre, the most worthless of the slaves, and those who having wasted their property were supported by the infamous excesses of Nero, caught eagerly in their dejection at every rumour.—(Tacitus,—*Annals*, Bk. I).

I think it proper,—*í r cuibé uíom* ; before I commence,—*ruí a uotornuigeaó*,—*Subjunctive of Indefinite Time*,—Studies I., p. 221 ; pass under review,—*bpeicniú a uéanaí ar* ; vicissitudes,—*gaó aóru óá uárla* ; issues of events,—*gaó ueipe a bí ar na gniómarcái* ; which are often matters of chance,—*neite ná bíonn ueimne oíra go minic* ; their relations and their causes,—*gaó níó a bí na cúir leo, nó a bain teo i rúige éigin* ; *notice nó for ' and,' also that Irish puts ' causes ' first* ; Welcome . . . yet . . . *bí buile áóar . . . aó óá méio a bí an t-áóar ran* ; it had not only roused,—*ní fágaínn ran ná go raib neite nárb é ar . . .* ; that emperors . . . Rome,—*naó ra Róim amáin a ó' féaó-rí impíre a uéanaí* ; had been divulged,—*bí ré noóáite roilléir anoir* : *observe ré, although rún is feminine. The reference is, not to the word rún, but to what the secret was* ; the Senators enjoyed . . . restraint,—*bí an t-raóirre as luó na Seanaíoe pé ueipe, i ba móioe a bponn cum feaóma' uéanaí oí . . .* ; See *Introductory* tá, Studies, I., pp. 209-210) ; new to power and absent from the capital,—*better transpose these phrases in Irish* ; great families,—*príom-óeaólaóái* ; The respectable portion,—(*put this after* “ which was connected with the great

families ") 7 ʒpaðam aca, 7 meap op̃ca o'á p̃eip; were high in hope,—b̃i p̃ũil acu le ñið p̃óʒanta; as well as the . . . ,—say—b' é an rʒéal céadna é aʒ . . . and make it a new sentence; frequenters of the arena and the theatre,—an muinñt̃ip̃ a t̃aĩt̃iʒeað na cluĩc̃t̃i 7 an am̃ap̃clann; the most worthless of the slaves,—na moʒãi ba m̃eãt̃ta; in their dejection,—b̃iõð ʒo p̃aĩð ceann-p̃é a ñõc̃taim op̃ca.

Ip̃ cuib̃e liom, ámh, pul a õtop̃nũiʒeað ap̃ an ob̃aip̃ a cúipeap̃ p̃ómh̃am, b̃p̃ẽit̃niú a õéanãmh̃ ap̃ p̃taio na cãt̃pãc̃, ap̃ m̃eon na p̃aĩʒõĩũip̃i, 7 ap̃ an m̃ẽiõ ñip̃t̃ a b̃i ap̃ p̃uaio na h-imp̃ipeãc̃ta, iot̃p̃eo ʒo õtũiʒim̃ip̃, ñi h-am̃áin ʒãc̃ ãt̃p̃ú o'á õt̃ápla, 7 ʒãc̃ õeip̃e b̃i ap̃ na ʒñiõm̃ap̃t̃aĩð,—nẽit̃e ná b̃ionn õeim̃ne op̃t̃a ʒo minic,—ãc̃ na t̃eanñta ran, ʒãc̃ ñið a b̃i 'na cúip̃ leo, nó a b̃ain leo i p̃liʒe éiʒin. Oo b̃i buile ãt̃aip̃ t̃p̃ẽip̃ t̃eãc̃t̃ ap̃ a lán õe b̃árp̃i b̃áip̃ Nep̃o, ãc̃ o'á m̃ẽiõ a b̃i an t̃-ãt̃ap̃ ran, ñi p̃áʒann ran ná ʒo p̃aĩð nẽit̃e nárp̃ é, ñi h-am̃áin ap̃ lũc̃t̃ na Seanaiõe, ap̃ muinñt̃ip̃ na Róma, nó ap̃ p̃aĩʒõĩũip̃i na cãt̃pãc̃, ãc̃ ap̃ na p̃aĩʒõĩũip̃i a b̃i amuĩc̃, c̃óm̃ mãit̃, 7 ap̃ a õtaoip̃eãc̃aĩð. Oip̃, an p̃ún úo na h-imp̃ipeãc̃ta, nãc̃ pa Róim̃ am̃áin a o'p̃éãõp̃i imp̃ipe a õéanãmh̃, b̃i p̃é nõc̃tãit̃e poill̃eip̃ anoip̃. B̃i an t̃pãoip̃re aʒ lũc̃t̃ na Seanaiõe p̃é õeip̃e, 7 ba m̃õiõe a b̃ronn cum p̃eãðma õéanãmh̃ õi an t̃-imp̃ipe b̃ẽit̃ amuĩc̃ o'n ʒcãt̃aip̃, 7 ʒan é ãc̃ iot̃op̃ãc̃ a p̃ẽime. Na t̃aoip̃riʒ a b̃i ap̃ na Rĩoip̃ĩð ip̃ iao ba m̃õ comb̃áiõ le h-ãt̃ap̃ lũc̃t̃ na Seanaiõe. Na õaoine n-a p̃aĩð ʒaol aca leip̃ na p̃p̃iõm̃-t̃eaʒlãc̃aĩð, 7 ʒpaðam aca 7 meap op̃t̃a o'á p̃eip̃, b̃i p̃ũil aca le ñið p̃óʒanta; 7 b' é an rʒéal céadna é aʒ lũc̃t̃ leanãm̃na na nõaoine a b̃i õaoip̃t̃a cum b̃áip̃, nó õib̃eap̃t̃a ap̃ an ʒcãt̃aip̃, 7 aʒ na p̃eap̃aĩð a p̃uaip̃ a p̃aoip̃re uãt̃a ran. An cúio ab' ip̃le õe p̃na õaoine,—an muinñt̃ip̃ a t̃aĩt̃iʒeað na cluĩc̃t̃i 7 an am̃ap̃clann, na moʒãi ba m̃eãt̃ta, 7 iao ran ʒo p̃aĩð

Δ μαοιν κυρτα αρ νεαμνιθ δαα, γ α βιοθ θα ζκοτθ δς ηερο,
 ιε ραορ γ ιε κοιρτιθ νάρθ' έ,—βιοθ ζο ραιθ ceann-ré
 Δ ηοόταιν ορτα, το κυρεαθ ζαδ ράφια ο'άρ έιρις 'ηα
 μέαρς, το κυρεαθ ré ι ηοόταρ αιρίρ ιαο.

V.

Ζαεθις το κυρ αρ αν mθεαρια ρο :—

There are many topics which may console you when you are displeased at not being as much esteemed as you think you ought to be. You may begin by observing that people in general will not look about for anybody's merits, or admire anything that does not come in their way. You may consider how satirical would be any praise which should not be based upon a just appreciation of your merits ; you may reflect how few of your fellow-creatures can have the opportunity of forming a just judgment about you ; you may then go further, and think how few of those few are persons whose judgment will influence you deeply in other matters ; and you may conclude by imagining that such persons do estimate you fairly ; though perhaps you never hear it.—(*Help's Essays*, p. 6).

Topics,—neite ; *Begin the whole passage with*—μά τα
 οαοινε ανν . . . ; you may begin by observing,—αν θέαο
 ρυιιντε νά α θέιτε θε, ταθαίρ ré ηθεαρη ; people in general—
 ρυρμόρ ηα ηθαοινε ; you may consider.—Ní mίρθε θυιτ
 θειτ ζά κυμνearn : *Irish frequently prefers the progressive
 form* (*Studies*, II., p. 10, sect. 16°) ; satirical praise,—
 μοιαθ cum μαζαίθ ; how few of your fellow-creatures,—

ʒʉɾ beaʒ ʉuine ʉe'n ʉine ʉáonna ; you may then go further,
 ʒ ɾʉʉ ɾɾ mó le ɾáʉ ɾóɾ ; how few of those few,—ʒʉɾ beaʒ
 ʉuine ʉe'n beaʒan ɾan ɾéin ; whose judgment will influence
 you,—ʒʉɾʉ ɾíú leaʉ a mbɾeíʉeámnʉaɾ ʉ'inɾíúʉaʉ ; and
 you may conclude by imagining,—ʒ ɾ nʉeɾe na ʉála
 ɾéaʉɾaɾ a ɾáʉ leaʉ ɾéin. *Frequently where English has
 a word denoting a mental state or action, Irish uses a word
 expressing the externation of it.*

Má tá ʉaoine ann ʒ ʒan oɾeaʉ meap' aʉa oɾʉ ɾɾ ɾɾ
 ʉóíʉ leaʉ ba ʉeaɾʉ a beíʉ,—ʒ ʒo mbíɾ mí-ɾáɾʉa ʉá báɾɾ—
 tá a lán neíʉe ann a ʉaʉɾɾaíʉ ɾóláɾ ʉuit. An ʉeaʉ
 ɾuinnʉe ná a ʉéile ʉe, ʉaʉaɾ ɾé nʉeaɾa naʉ maíʉ le
 ɾʉɾmóɾ na nʉaoine beíʉ aʒ ʉul ʉimʉeall aʒ loɾʒ ʉeaʒ-
 ʉɾéíʉe a ʉéile, ná beíʉ aʒ ʉéanaʉ ionʒna ʉ'aoínníʉ ná
 ʉeaʒmúíʒeann na ʉɾeo. Ní mɾʉe ʉuit beíʉ ʒá
 ʉuimneáʉ ʒʉɾ molaʉ ʉum maʒaíʉ an molaʉ a ʉaʉɾɾí
 ʉuit ʒan a ʉuɾʒínt ʒʉɾ ʉuillɾ é ; ʒʉɾ beaʒ ʉuine ʉe'n
 ʉine ʉáonna a ʒeíʉeann aon ʉaol aɾ ʉu meap maɾ ɾɾ ʉóɾ ;
 ʒ ɾʉʉ ɾɾ mó le ɾáʉ ɾóɾ, ʒʉɾ beaʒ ʉuine ʉe'n beaʒan ɾan
 ɾéin n-aɾʉ' ɾíú leaʉ a ʉɾeíʉeámnʉaɾ ʉ'inɾíúʉaʉ ɾ neíʉíʉ
 eile ; ʒ ɾ nʉeɾe na ʉála ɾéaʉɾaɾ a ɾáʉ leaʉ ɾéin ʒo
 nʉeíneann na ʉaoine ɾín ʉu meap maɾ ɾɾ ʉeaɾʉ, bíʉʉ,
 b'féíʉíɾ, ná h-aɾíʒeann ʉu a mbɾeíʉ.

VI.

ʒaeʉíʒ ʉo ʉʉɾ aɾ an mbéaɾla ɾo :—

Since religious systems, true or false, have one and
 the same great and comprehensive subject matter, they

necessarily interfere with one another as rivals, both in those points in which they agree together, and in those in which they differ. That Christianity on its rise was in these circumstances of competition and controversy, is sufficiently evident even from a foregoing chapter: it was surrounded by rites, sects, and philosophies, which contemplated the same questions, sometimes advocated the same truths, and in no slight degree wore the same external appearance. It could not stand still, it could not take its own way, and let them take theirs; they came across its path, and a conflict was inevitable. The very nature of a true philosophy relatively to other systems is to be polemical, eclectic, unitive: Christianity was polemical; it could not but be eclectic; but was it also unitive? Had it the power, while keeping its own identity, of absorbing its antagonists, as Aaron's rod, according to St. Jerome's illustration, devoured the rods of the sorcerers of Egypt? Did it incorporate them into itself, or was it dissolved into them? Did it assimilate them into its own substance, or, keeping its name, was it simply infected by them? In a word, were its developments faithful or corrupt?—(Newman, *Development of Christian Doctrine*).

Systems,—*there is no convenient word in Irish for this as yet. The translation given is a necessary makeshift*; as rivals,—*this need not be translated at all*; in these circumstances of competition and controversy,—*gur mar rin a bí an rḡéal ag . . . will be quite sufficient*, on its rise,—*ar tóúir*; it was surrounded,—*preface by 1ṛ amlaíṛ* (Studies, I., pp 79-81); rites, sects,—*here again we are handicapped by the lack of convenient technical terms*; which contemplated,—*get rid of the relative "which,"—begin a new sentence*; polemical, eclectic, unitive,—*here again we suffer from the*

lack of convenient terms ; we have merely to express the meaning in a roundabout way ; while keeping its own identity,— san a tpeíte féin o'atru ; incorporate them into itself,— iad a tarrac irteac 7 aon corp amáin a déanam oíob ; or was it . . ? nó an amlaib . . ; Did it assimilate them into its own substance ? Ar dein pé cuir de féin oíob, mar a deineann an colainn de'n biaó? Keeping its name,—*need hardly be translated at all* (Studies, II., p. 5, sect. 5^o) ; were its developments faithful or corrupt ? Cía 'ca fáir do péir nádúire, nó a málairt, an fáir a táinig air ?

Ná neite a tseagarzann Creideamh, pé 'ca fíor-creideamh é nó a málairt, ir leir an aóðar bunadórac céadna a bainio ríad. Dá bhrí 7 rin ní fuláir nó go mbíonn an creideamh ro 7 an creideamh úo as cup irteac ar a céile, ní h-amáin inr na puinntib 'na n-aontuigir ríad le céile, ac inr na puinntib n-a mbíó ríad deigilte amac ó céile. Ir foilléir go leor, ó ceann de rna caibitib rómáinn sur mar rin a bí an rgeal as an sCreideamh Críortaire ar oúir. Ir amlaib a bí pé, 7 iomao nóir 7 fuireann daoine 'na tímcéall, a bain le h-éagrámlaict creidimh, 7 iomao raiigreana feallramnácta. Asur ir iad na ceirteanna céadna a bí aca ran dá infúcad, 7 na fírinne céadna aca, uaireannta, dá sgoraint, 7 ir beas nárb' é an crot céadna do bí orca do péir deallraim. Níor féad an Creideamh Críortaire panamaint 'na fead, ná a rliige féin do sádbail, 7 a roza rliige a tabairt oíob rin. Do tseangmúigeadar ran ra rliige leir, 7 níorb' féoir ná go otiocfad cómpac eatorca. Sé nádúir na feallramnácta acá fírinneac, i scompaíto le h-aon feallramnáct eile, go scaitirí an róto do fearam, mar a déarfá, 7 roza bainr ar an scur eile, 7 iad a cup le

céile nuair ir féidir é. Níl aon amhar ná sup dein an
 Creideamh Críostaithe an ród do fearaí. Níorb' fuláir
 dó an roga úo a déanam. Ac b'féidir nac léir ar fad
 go raib an cómaect úo aise ar gac creideamh dá raib na
 coinnib do tarrac irteac cuise féin, gan a tréite féin
 d'acru, fé mar a dein, do réir mar a duabairt Ieróm
 naoimta, rlat Daróin rlat a thaoite na h-Éisipe do
 rluat. Ar dein ré iad a tarrac irteac cuise féin, 7
 aon corp amáin a déanam díob? Nó, an amlaib do
 deinead é féin do tarrac irteac ionnta ran, 7 a tréite
 do cailleamaint na mearg? Ar dein ré cuir de féin
 díob, mar a deineann an colainn de'n biaib, nó an amlaib
 do rleamnuigeadaí ran irteac ann gá lot, ar nóí galair?
 Nó, cum rgeil gairib a déanam de, cia 'ca fáí do réir
 náúire, nó a malairt, an fáí a táinig air?

VII.

Gaobúil do cur ar an mDeartaí ro:—

Undoubtedly we ought to look at ancient transactions
 by the light of modern knowledge. Undoubtedly it is
 among the first duties of a historian to point out the faults
 of the eminent men of former generations. There are no
 errors which are so likely to be drawn into precedent, and
 therefore none which it is so necessary to expose, as the
 errors of persons who have a just title to the gratitude
 and admiration of posterity. In politics, as in religion,
 there are devotees who show their reverence for a departed
 saint by converting his tomb into a sanctuary for crime.
 Receptacles of wickedness are suffered to remain undisturbed

in the neighbourhood of the Church which glories in the relics of some martyred apostle. Because he was merciful, his bones give security to assassins. Because he was chaste, the precinct of his temple is filled with licensed stews. Privileges of an equally absurd kind have been set up against the jurisdiction of political philosophy. Vile abuses cluster thick round every glorious event, round every venerable name; and this evil assuredly calls for vigorous measures of literary police. But the proper course is to abate the nuisance without defacing the shrine, to drive out the gangs of thieves and prostitutes without doing foul and cowardly wrong to the ashes of the illustrious dead.—(Macaulay, *Critical and Historical Essays*.)

Ancient transactions,—na neite do tuit amaé i n-
allóo; the eminent men of former generations,—na
rínnreapaib (dat. pl.) ba mó cáil; There are no errors
which are so likely . . .,—’Siaó deapmáóta n-ar dóicéige
a déanrí aitéir oréa: *Notice the inversion of direct and
oblique relatives* (Studies, Pt. I., p. 90 & 130); who have a just
title to our . . .,—sur máit an ceart dúinne . . . In
politics, as in religion,—*Say first*—In religion, etc., *and
then add (in a new sentence)* Máir rin v’á lán i ngnóctáib
poilitíóeácta, leir; there are devotees . . .,—tá daoine,
7 ir é upraim a táirbeánait ríao . . . *For daoine, render-
ing ‘devotees,’ see Difference of tone or colour, Studies,
Pt. II., pp. 7-8, sect. 12°*; converting his tomb into a
sanctuary for crime,—an cóir a déanam i n-aice a tuama
íorreo go mba lúgáíoe baogal a bpíanta é; glories in . . .,—
*the personification is too strong for Irish. Use the adjective
uapal with “martyred apostle” to help to express the meaning;*
his bones give security,—*here again avoid the personifi-
cation*; Privileges of an equally absurd kind,—*Say—In*

ceart ran! Agus ní lúga ná mar ir ceart neite áiríte a ceardúighear; the jurisdiction of political philosophy,—*readta* 7 *ráirte* na h-ealaídan a baineann le gnóthaib poilitiúeácta; Vile abuses cluster thick,—*eliminate the metaphor, and express the meaning clearly*, literary police,—*luet coranta* na litriúeácta; vigorous measures,—*use* *zac* *oideall* a *déanam*; *Out of the last English sentence four sentences will be made in Irish. Study the treatment.*

San aon amhar na neite do éuit amac in-alló, ir cóir dúinne, 7 rinn gá mear, feidm a déanam d'eolair 7 ealaídan an lae inoiu. Ir deimhin, leir, gur ceann de príomh-bualgaírib an riaruioe é, na locta do bí ar na rinnrearaib ba mó cáil do cur i n-iúl do'n traozal. Ir iad dearmadta n-ar oidiúge a déanfi aicirir oirca, 7 dá bhris rin, ir ríactanaige a noctaó, ná iad ran a d'iméig ar daoine gur maic an ceart dúinne beic buideac oioib, 7 iongna a déanam oioib. Tá daoine ann, 7 ir é upraim a éairbéanaio ríad do'n naom atá ar neam, ná an cóir a déanam i n-aice a tuama, iotreo go mba lúgaioe baozal a brianca é. Mar rin d'á lán i ngnóthaib poilitiúeácta, leir. I n-aice an tréipéil 'na bfuil cairí maicirig uarail éigin 'á gcoméad, doob' féidir an uile íadair coirte a beic ar riúbal, 7 ná déanfi ac rgaioleat leo. Toirc go raib trócaire ag an naom, ramliúighear (mar 'o ead) gur cóir an dúnmairbóir a d'ul raor, má'r in-aice a éairí riú do veineat an dúnmairbad. Toirc an gcanmnaio-eact a beic aige riú i ríe a íaozal, ni miorde ceat a gcinn a éadair do'n méiroríg 7 do luet orúire móro-timéall a tuama! Ní ceart ran. Agus ní lúga ná mar ir ceart neite áiríte a ceardúighear uaireannta, i n-aimeoin ríacta 7 ráirte na h-ealaídan a baineann le gnóthaib poilitiúeácta. Nil éact dár veineat, ná nil

tuine clúmaíl dá n-ainmníítear, ná sup leaépréaí aš
 daoinib íaš so minic ar níò náiread éigín do cúir inšnióm.
 Ní fuláir do luét coranta na litirídeadta šac víceall a
 véanam ar an oíe ran do víbiré. Ad dá véine a véanar
 iarraét ar an oíe do víbiré, caítear an tuama do cóiméao
 plán. Caítear šac šadairé 7 šac méiríreac do tíomáint
 amaé ar an oíeampull šan amíar. Ad reacanar 7
 šan éašcór a véanam ar táirib uairte na marb. Ba
 meadta an šnióm é rin, 7 ba malluigé!

VIII.

Šaeóilš do cúir ar an' mbéarla ro:—

"I shouldn't have supposed that there was anything
 in the world that could puzzle you."

"Well, there aren't many things," said Meldon frankly.
 "In fact I've not yet come across anything which regularly
 defeated me when I gave my mind to it, but I don't
 mind cwning up that just for the moment I'm bothered
 over one point in this business. How did Buckley know
 about the hole in the cliff? How did he locate the exact
 spot where the treasure lies? He does know, for he walked
 straight up to it without hesitation. The minute he landed
 yesterday he went straight up to the top of that cliff. I
 thought that he was just a simple Member of Parliament
 looking for a view, but I was wrong. He was prospecting
 about for the best way of getting to that hole. Now, how
 did he know? We only arrived at it by a process of exhaus-
 tive reasoning based on a careful examination of the locality.

He walks straight up to it as if he'd known all along exactly where to go."

"Perhaps he reasoned it out before he started."

“ He couldn’t. No man on earth could. I couldn’t have done it by myself. It wasn’t till I got to the spot that I was able to reconstruct the shipwreck, and track the working of the Spanish captains’ mind. That disposes of your first suggestion. Got another? ”

“ Perhaps his grandfather knew the spot and made a note of it.”

“ Won’t wash either. We know that his grandfather couldn’t find the treasure any more than your’s could. If he’d known about that hole in the cliff he would have found the treasure.”

"Always supposing that its there," said the Major.

Meldon glared at him.—(*Spanish Gold.*)

“ Well, there aren’t . . .,” said Meldon frankly,—
 “ *Admuisim ná fuil* . . .”; the meaning of “*frankly*” is
 contained in *Admuisim*; In fact,—better say,—*ó a n-innriú*
an fírinne; regularly,—*ar fad* (this is the meaning here);
 I don’t mind owning up,—*ní mírde liom a ó’ admáil*;
 just for the moment,—*i látair na h-uair*; the hole in the
 cliff,—*an poll úo a beir fan aíl*: Notice *úo*, which is
 often required in Irish as well as the article; also observe
a beir; the exact spot,—*exact will be made an adverb going*
with the verb in Irish; He does know,—*ir deimhin go bfuil*
’fíor aige; without hesitation,—*gan don pioc ó’a ampar*
aír: note the “*a*.” Irish is less vague than English; The
 minute . . .,—*ní cúige . . .*; I thought he was just . . .,—
do meapar ná raib ann ac . . .; looking for a view—

naðarc breas ò' fàgáil òó féin: *notice the addition*; He was prospecting,—*in contrast to* “I was wrong,” hence 1r amlaio is *required*; prospecting about,—as iníúcaò na h-áite; for,—féacaint cionnur; the best way of getting,—*use Double Relative Construction* (Studies, Pt. I., pp. 114-116); how did he know,—*add* é beic ann 1 n-aon cor, *and see* Studies, Pt. II., p. 5, sect. 7°); a process . . . based on . . .,—*express the meaning*. He walks . . .,—ríúo cuise an fear ro; reasoned it out,—fíor fát an rgeil do cuaroac; No man on earth,—*use* duine ná daonnaioe; by myself,—uaim féin; reconstruct,—*express the meaning*; track the working,—*eliminate the metaphor* (Studies, Pt. II., pp. 3, 4); the Spanish captains' mind,—*add* úo *in Irish*; disposes of,—*express the meaning with* crot na fírinne; your first suggestion,—*here again add* úo, *and for* ‘your’ *see* Studies Pt. I., p. 209; Won't wash either,—*this somewhat slangy expression had better be rendered*,—ní déanfaio ran an gnó ac cóm beas; any more than,—ní lúga ná mar . . . *See* Studies, Pt. I., p. 204; Always supposing,—‘Seao, má'r fíor

“Níorb' é mo cuairim go mbeao doinnio fé luise na gréine a cuirfeao 1 deannta tu.”

“Doimuisim ná fuil puinn,” arf' an Maolúinac. “Dá n-innrinn an fírinne, níor buail riam fór umam doinnio a cuir 1 bpúnnic ar fad mé nuair a tugar dom'aire é. Ac ní mife liom a ò' doimáil ná go bfuil don puinnite amáin de'n gnó ro as déanam buarta dom 1 lácair na h-uair. Cárb' fíor do Mac uí Buaicalla an poll úo a beic ran aill? Cionnur a deir fé amac cóm cruinn rin an áit 'na bfuil an t-ór iofolac ann? 1r deimín go bfuil 'fíor aise mar do cuao fé díreac go oí an áit san don píoc ó'á ampar air. Ní túirge táinis fé iofir

inb'e ná riúto ruar t'íreac é go bárr na haille rin. Do mearar ná raib ann ac feiripe rimpli'de a bí ad' iarraio raðarc breasg t'fásgáil do féin. Bí dearmad orm ra méio rin. Ir amlaio a bí ré ag infiu'caio na h-áite, féacaint cionnur ab' fearr a t'aimpeocao ré an poll úo. 'Sead,—ac cá b'fior tó é beit ann i n-aon cor? Ní b'ruamair-ne amac é go tóti sur deineamair an áit t' infiu'caio go cruinn. Agus ar éigin báir ir eao a t'eirig linn, annan féin, tó t'ao an r'gél a t'adairc tó céile. Agus riúto cuise t'íreac an fear ro, cóm maic ir tó mbeao 'fior aise fan na h-aimpeir canao ar ceart tó cuaraoac."

"t' féioir surb' amlaio a dein ré fíor fac an r'gél do cuaraoac ruil ar gluair ré i n-aon cor."

"Ní féao'ao ré é. Ní féao'ao duine ná daonnai'de é. Ní féao'ainn féin é t'eanam uaim féin. Go tóti sur f'noir'ear an áit do bí ré ag teip orm a t'eanam amac cionnur mar do deineaio an long-b'pireao, ná cao iao na r'mainte nárb' fuláir a beit i n-aighe na scaptaen Spáinneac úo. Ir léir ón méio rin ná fuil crot na f'irinne ar an scéao cuimneam úo agat. An b'fuil a m'laire agat?"

"t'féioir surb' amlaio a bí eolar na h-áite agá f'ean-a'air t' sur r'gríob ré fíor é."

"Ní t'ean'ao fan an gnó ac cóm beag. Tá 'fíor againn ná féao'ao do f'ean-a'air-re teac't ruar leir an ór, t' ní lúga ná mar a t'féao'ao a f'ean-a'air rin é. Tó mb'eol tó an poll úo a beit fan aill do g'eobao ré an t-ór atá i'broac ann."

"'Sead,—már fíor é beit ann i n-aon cor," ar' an Captaen.

Níor dein an Maol'únaac ac glinneamaint air.

IX.

ḡaeóitḡ do cúir ar an mbéarla ro :—

This, therefore, was also St. Patrick's teaching to the Irish ; and in and after his time, not a single raiding expedition goes forth from Ireland. Kuno Meyer has shown that the military organisation of the Fianna still existed to some degree in early Christian Ireland ; but it gradually disappears, and in the seventh century the Irish kings cease to dwell, surrounded by their fighting men, in great permanent encampments like Tara and Ailinn . . . Another change that came about, not suddenly, but gradually during this period, is the extinction of the old lines of racial demarcation in Ireland . . . In this connection we may note one feature of the Irish secular law, not traceable to the influence of Christianity. The word *soer*, used as a noun, has two special meanings ; it means a freeman and it means a craftsman. The contrary term *doer* means unfree—in the sense of serfdom rather than of slavery ; there is a distinct term for " slave," viz., *mugh*. The plebeian communities are called *doer-thuatha*. The inference, therefore, is that a skilled craftsman of unfree race, became by virtue of his craft a freeman.—MacNeill, *Phases of Irish History*, p. 229).

This,—*make it more explicit in Irish. The context shows it referred to—*ḡioṫcáin a beit aca leir an allmúrac. *For ro de teagairḡ, see Studies, Pt. I., p. 154 ; and,—better say* iorpeo, *as it was a consequence of his teaching ; has shown,—*do tairbéain : *the simple past tense in Irish has often the*

force of a present perfect (or pluperfect) ; Studies, Pt. II, p. 9, sect. 15^o ; still existed,—nā paid veipe le . ; disappears,—the present tense will not do in Irish ; Begin with 1r amlaib ; and in the seventh century,—for “ and ” again use 1orteo “for the same reason as given above ; cease to dwell,—the present tense must be changed ; encampments like Tara . . .,—say ‘ in T. or A. or any encampments like them ’ ; the old lines of racial demarcation,—an cuma ’na nveigilti amac cine ó cine ; In this connection,—dálta an rgeil ; we may note,—tugtar fé nveapa ; not traceable to the influence of Christianity,—nārb’ i an easlaip fé nveap é ; has two special meanings,—change to past tense ; it means, and it means,—1r iad dá bpiḡ iad ná . . ; the inference, therefore, is,—1orteo nac mipe a cuirgint

Do tug páorais naomta ro ve easarḡ, leir ,do muinntir na h-Éireann, pīotcáin a beit aca leir an all-múrac ; 1orteo nār veinead ó Éirinn, le n-a linn ná ’na diaib, oipead ḡ don éreac amáin. Do tairbéain Kuno Meyer dúinn ná paid veipe le réim mileadta na bfiann in Éirinn 1ortac aimpire an Éireim. Ac 1r amlaib a bí fé as imteact diaib ar ndiaib, 1orteo, ra réactmad aoir, nār ḡnac a tuille le piḡtib Éireann cómnuidé i bpoair na bfeap cómpaic i vTeamair ná i n-Ailinn, ná i longporcaib mar iad i naon cor. Táinig acri eile ann, leir, le linn na h-aimpire rin. Diaib ar ndiaib do cuiread veipe leir an gcuma ’n-a nveigilti amac cine ó cine in-Éirinn. Dálta an rgeil, tugtar fé nveapa so bfuil doinnib amáin dá mbaineann le rean-oligtib Éireann, nārb’ i an easlaip fé nveap é. Bí dá bpiḡ fé leit leir an bpoal soer, ḡ é in’ ainmpocal. ’S iad dá bpiḡ iad ná “ naorfeap,” ḡ “ ceapdaib.” An focal a bí in’ aslaib rin amac,—an focal doer—1r é bpiḡ a bí leir—“ duine

nár fadon,"—ac ní namlaib a cialluigeaib fan duine a beaib i ndaoirre, (an focal *mugh* a cialluigeaib fan), ac duine a beaib 'na feirbireac san tuadradal. *Doer-thuatha* do tugtaí ar an muinntir ab' i rle ra rtaí, iotreo naí mibe a cuirgint, don duine a bí oile ar céir, bíob do raib ré na daon, sur dein fadon-fear de, de buaib na céirde rin.

X.

When the early physicists became aware of forces they could not understand, they tried to escape their difficulty by personifying the laws of nature and inventing "spirits" that controlled material phenomena. The student of language, in the presence of the mysterious power which creates and changes language has been compelled to adopt this mediæval procedure, and has vaguely defined by the name of "the Genius of Language" the power that guides and controls its progress. If we ask ourselves who are the ministers of this power, and whence its decrees derive their binding force, we cannot find any definite answer to our question. It is not the grammarians and philologists who form or carry out its decisions; for the philologists disdain all responsibility, and the school-masters and grammarians generally oppose, and fight bitterly, but in vain, against the new developments. We can, perhaps, find its nearest analogy, in what, among social insects, we call, for lack of a more scientific name "the Spirit of the Hive." This "spirit," in societies of

bees, is supposed to direct their labours on a fixed plan, with intelligent consideration of needs and opportunities; and although proceeding from no fixed authority it is yet operative in each member of the community. And so in each one of us the Genius of the Language finds an instrument for the carrying out of its decrees.—(*The English Language*, L. Pearsall Smith, M.A., pp. 26-28).

The early physicists, *na rcoláirteí a dheineadh ná dóir an domáin d'infhiúcadh ra tream-daimpí; inventing "spirits" that controlled material phenomena,—leogaint orda sup "rriordairí" supb eadh a piarann gac a mbaineann leir na uilgibh rin; The student of language,—This sentence needs to be studied carefully. Begin with—mar rin, leir, do lucc rcpúuigste teangtada, which will render sufficiently the phrase—"to adopt this mediæval procedure"; in the presence of,—nuair ná tuigir ríad; join the power that guides and controls its progress" with "the power which creates and changes language"; the construction of the English sentence is somewhat artificial; who are the ministers of this power,—cia h-íad a cuipeann an cōmadt ran iōfeirōm, who form or carry out its decisions,—this need hardly be translated, as it is only a re-echo of the previous—"whence its decrees derive their binding force"; a dheineann é, will suffice, but in vain,—bíod ná h-éirigeann leo; the new developments,—gac achrú; its nearest analogy, ré nio ip deallpaclaise leir; in societies of bees,—need hardly be translated, needs and opportunities,—gac nio n-a mbeadh gádh leir, i gac caoi a geobti cuige; finds an instrument,—avoid the personification implied in finds.*

na rcoláirteí a dheineadh ná dóir an domáin d'infhiúcadh ra tream-daimpí, ip minic a geiboir amac neart áirice

a b'eit ra ná'óúir rin, 7 ná tuisiúir é. Sé reipt a t'arraigsiúir cúca annan ná "pearpanna" a 'd'éanam 'de rna 'oligéib rin, mar 'ó ead, 7 leogaint oiréa sur "r'pioraió" surb ead a piarann gac a mbaineann leir na 'oligéib. Mar rin, leir, 'do luét r'epú'oiúigte teangáca. Ir amlaib, —nuair ná tuisiú ríad an cómáct uatbárac úo a c'ruitniúgeann 7 a élaoclúigeann teangá, 7 a t'ugann fé n-a réir gac a'pú 'd'á 'd'éirídeann ar an 'd'eanáin--nac fuláir leo an ainm úo "Spioraió na Teangán" 'do t'adairt uiréi, bíó' nac r'ó-léir leo a b'píg. Má fiarp'uiúgtear cia h-ia' a c'uireann an cómáct ran i b'péirém, nó cao a c'uireann 'fíacáib oiráinn a p'eáca 'do c'ómlíonad, ní f'agtar f'p'eágra beáct ar an gceirt. Mí h-ia' luét na leabair g'ramadáiúge, ná luét curéa na 'd'eanáca iscomparáio le céile a 'd'eineann é. Óir ir é 'deir an 'd'ara 'd'ream ran nac ia' féin fé n'oeár é i n-aon cor, 7 an céad 'd'ream 7 na máisirtí r'coile cuirio ríad ran go 'dian i gcoinnib gac a'pú, bíó' ná h-éirígeann leo. Sé ní'ó ir 'deallp'adáiúge leir, an ní'ó go 'd'cuúaimí'ó, imearú na mbeac, "r'pioraió na c'ruiceoiúge" air. 'Deirtear go n'oeineann an r'pioraió rin r'ao'ar na mbeac 'do cur i réir 7 i n-óir'ó, fé mar a t'uisiúir gac ní'ó n-a mbeac gá'ó leir, 7 gac caoi a g'eob'tái c'uíúge; a'gur bíó' ná fuil beac aca ní'or úg'd'ar'táraiúge ná a céile, cuirio ríad le céile go hálúinn inr gac g'nó. Ar an g'cuma g'céatona bíonn gac doinne a'gáinne a'g cabpú leir an r'pioraió úo na teangán cum a p'eáca 'do cur i b'péirém.

XI.

Ἰαεὼις τοῦ κυρίου ἀνὰ μέλητα τοῦ :—

It is useless to debate in this place what O'Connell ought to have done to maintain the right of public meeting, or what he might have been expected to do after the specific language of the Mallow defiance. What he did was to protest against the illegality of the proclamation and submit actively and passively to its orders. He was the leader, alone commissioned to act with decisive authority, and he warned the people from appearing at the appointed place. By assiduous exertions of the local clergy and Repeal wardens they were kept away, and a collision with the troops avoided. But such a termination of a movement so menacing and defiant was a decisive victory for the Government; they promptly improved the occasion by announcing in the *Evening Mail* their intention to arrest O'Connell and a batch of his associates on a charge of conspiracy to "excite ill-will among her Majesty's subjects, and to weaken their confidence in the administration of justice, and to obtain by unlawful methods a change in the constitution and government of the country, and for that purpose to excite dissatisfaction among her Majesty's troops."—(*Life of Thomas Davis*, pp 140-141, Gavan Duffy.)

In this place,—*ἀνοίρει* ; to debate,—*ἔπειτα ὡς εἰς ἡμᾶς* : *notice the progressive form* (Studies, Pt. II., p. 10) ; ought to have done,—*after this insert*—*ἀνὰ πᾶσαν* (Studies, Pt. II., p. 5) ; to maintain the right of public meeting,—*ὅτι καὶ ἐκείνη ἡμετέρα ἐστὶν ἡ τοῦ κοινῆς ἐκείνης*

na h-Éireann; after the specific language of the Mallow defiance,—*tréir na cainnte úo a dhein ré cómh toghail rin as Malla*; *Begin the next sentence with*—*Do fógairígeadh ná beadh an ceath úo cum cruinnighe aca*; *The contrast between 'to protest' and 'to submit' must be brought out more pointedly in Irish. Say*—*bíodh sup labair ré i gcoinnib an fógairí*; actively and passively,—*ar gac aon tragar cuma*; He was the leader . . . and he warned,—*again the opposition between these two statements must be expressed more pointedly in Irish; the insertion of*—*ac 'na d'iair rin after the first will suffice; and a collision,*—*say i ttréo for and, as it introduces a consequence*; But such a termination . . . was a decisive victory,—*Say*—*b' rin deirte le . . . and then, in a new sentence,*—*b' rin buair as . . .*; so menacing and defiant,—*da méio a b'garit ir a maoidéam*; they promptly improved the occasion,—*niob é a n'earmado ran gan cairbe do baint ar láirreac*; by announcing,—*begin a new sentence,*—*O' fógairígeadh ar . . .*; their intention,—*go rabhadar ar tí . . .*; on a charge of,—*gá cur 'n-a leir . . .*; of conspiring,—*sup cuadh i gcom-ceilg: cuadh, etc., especially in metaphorical cases*, to excite . . . subjects,—*cum na n'aoine do bhorcu i gcoinnib na bainríogha*; administration of justice,—*peiom na n'olighe*.

Ní h-aon cairbe de úinn beir as cur ir as cúiteam anoir, gá fiarraide cad ba ceart do Dómnall ó Conaill a déanam an uair rin, cum ceath cruinnighe le céile do cur in-áiríche do muinntir na h-Éireann; ná cad é an puo nár m'íde beir as b'at air uair tréir na cainnte úo a dhein ré cómh toghail rin as Malla. Do fógairígeadh ná beadh an ceath úo cum cruinnighe aca, 7 ir é puo a dhein an Conallac—*bíodh sup labair ré i gcoinnib an fógairí*—

ná géilleadh dó ar gach aon trághar cuma. B'é taoirpeach é n-a raiib an t-úghdarctár iomlán aige ón bprobail, ac na d'iaidh rin duibairt ré leo san teacht go hionaid an éruinnighe. Do d'ein ragsairt na h-áite g luét coranta an "Repeal" gach d'iceall cum na n-daoine do coimeadh amach ón áit; g d' éirigh leo, iotreo náir tárla aon cómhac iotriaidh ran g raiighuirií Sarana. B' rin deirde leir an ngnó, dá méid é a bhasairt ir a maoideam. B' rin buaidh as muinntir an Rialtaisair. Níorb' é a n-dearimaidh ran san tairbhe do baint ar láithead. D'fóghraighadair ran *Evening Mail* go rabhadair ar tí an Conallach g cuir dá luét leanamha, do ghabáil, gá cur 'na leit, gur cuadar i gcóm-ceilg "cum na n-daoine do bporctú iscoinnib na bainríogha, cum a n-ionntaoib a peidm na noliighe do luigeadu, cum riaraib g riasalctar na tíre d'átrú i n-dghaid na noliighe, g cum mí-réir g mí-ráram do cur ar riúbal i meafg luét airm na bainríogha."

XII.

Gaeóilg do cur ar an mBéarla ro:—

"Who are *you* and what are you doing here?"

"Damn it," said the stranger.

"I wish," said Meldon, "that you wouldn't swear. It's bad form."

"Damn it," said the stranger again with considerable emphasis.

"I've mentioned to you that I'm a parson. You must recognise that it's considerably bad form to swear

when you're talking to me. You ought to remember my cloth."

The stranger grinned.

"There's devilish little cloth about you to remember this minute," said he. "I never saw a man with less. But anyway, I don't care a tinker's curse for your cloth or your religion either. I'll swear if I like."

"You don't quite catch my point," said Meldon. "I don't mind if you swear yourself blue in the face on ordinary occasions. But if you're a gentleman,—and you look as if you wanted to be taken for one—you'll recognise that it's bad form to swear when you're talking to me. Being a parson, I can't swear back at you, and so you get an unfair advantage in any conversation that may be between us—the kind of advantage no gentleman would care to take."

"Well I'm hanged!"

"Think over what I've said. I'm sure you'll come to see there's something in it."—(*Spanish Gold*, p. 89)

Damn it!—*So mbeirib an ríadai leir tu!* you wouldn't swear,—*óá n-éireoictá ar na mionnaí móra úo;* or—*óá gcuirictá uait* ; It's bad form,—'it' *will of course be* *íad, on account of the plural mionnaí móra;* with considerable emphasis,—*ní ba tpeire ná an céad uair;* I've mentioned to you,—*Óubart leat céana will do, the Irish past tense has often the force of a present perfect, or even a pluperfect;* that I'm a parson,—*the emphatic form is required, and there will be a double gur* (*Studies*, Pt. I., pp. 7-8) ; you must recognise,—*logical necessity;*—hence *ní fúlaí nó so rctuir;* considerably bad form,—*gur nio*

ḡroḡ-múinte ḡuit é; to swear,—*Irish will use the progressive form* (Studies, Pt. II., p. 10, sect. 16°); my cloth,—mo céirḡ ḡ mo cúlaic (mo céirḡ *would be quite sufficient, but it is necessary to add mo cúlaic for the sake of the rejoinder*); The stranger grinned,—ḡo leac ḡ béal ar an nḡuine iaracḡa le ḡáirí; I don't care a tinker's curse,—1ḡ cuma liom ran anacḡain *will do*: You don't quite catch my point—1ḡ ar éigin ḡ cúigeann tú mé; swear yourself blue in the face,—má ḡeineann tu tu féin ḡo ḡacḡaḡ; *observe the various shades of meaning conveyed by this 'auxiliary' ḡeinim. Here it reflects the dogged determination of the man*; Well, I'm hanged,—Aḡḡe, múire, ḡreacḡaḡ cúḡac, ḡ ḡuine, *will perhaps be quite strong enough. Or*—1ḡ cuma liom ra ḡiaḡal. *The meaning of the English is somewhat vague.*

“Cia hé túra, 1 caḡ ḡá aḡac 'á ḡéanam anḡo?”

“ḡo mbeirḡ an ḡiaḡal leir tu,” arḡ an ḡuine iaracḡa.

“ḡa maic liom,” arḡ an Maolḡúnaḡ, “ḡá n-éireocḡa ar na mionnaí móra úḡ. Ní cuibḡ ná ní cḡir iḡḡ.”

“ḡo mbeirḡ an ḡiaḡal leir tu,” arḡ an ḡuine iaracḡa aḡir, ní ba ḡreire ná an cḡaḡ uair.

“ḡuḡarḡ leac cḡana ḡur minirḡir ḡurb eaḡ mé. Ní fuláir nó ḡo ḡcuigir ḡur níḡ ḡroḡ-múinte ḡuit é, beic aḡ ḡabairḡ na mionnaí móra 1 tu aḡ laḡairḡ liomra. Níor mḡrḡe ḡuit cuimneamḡ ar mo céirḡ 1 ar mo cúlaic.”

ḡo leac ḡ béal ar an nḡuine iaracḡa le ḡáirí.

“Ní feicim,” ar reirean, “ḡo bfuil puinn ḡe'n cúlaic umac 1 láḡair na h-uairḡ, ḡo bḡeacḡainn cuimneamḡ aḡ. Am bḡiaḡar ná feaca miamḡ aoinne ḡ bí leac cḡm noḡ

ran. Pé'r domhan é, i'r cuma liom 'ran anacáin do céirto i'r do culaic i'r do crieideam. Tabrfao pé mionnaí móra i'r maié liom."

"I'r ar éigin a tuisgeann tú mé," ar' an Maolbúnaic. I'r ró-cuma liomra má deineann tú tú féin do táctao d' earḡainí uaireannata eile. Ac má 'r duine uasal tu, (i' ré deallraim atá ort sup maié leat go sceapfí supb ead), tuisfiró tú nac cuibe duit beic d' earḡainí, i' tú d' cainnt liom-ra. Minirtir i'r ead mé, i' dá b'riḡ rin ní féadfaínn beic d' earḡainí leat. Ar an scuma ran do ḡeobtá an buaid orim i' rinn d' cainnt,—nío náir cóir i' náir cuibe le duine uasal beic d' b'raé air."

"Aíde, muire, ḡreaoao cúḡat, a duine."

"Dcin maétnam ar a noubart leat. Níl don amhar d' sam ná go d'tuisfiró tú, luac nó mall, go b'fuil rmut de'n ceart ann."

XIII.

ḡaeoile do cur ar an mbéarla ro:—

The fiercer the fight, the denser the crowd on either side, the more numerous were the wounded, for not a dart fell without effect amid such a mass of combatants. The Saguntines used the so-called "falarica," a missile with a pinewood shaft, smooth except at the extremity, from which an iron point projected. This, which, as in the "pilum," was of a square form, was bound round with tow and smeared with pitch. The iron point of the weapon was three feet long, such as could pierce straight through the body as well

as the armour, and even if it stuck in the shield without penetrating the body, it caused intense panic ; discharged as it was with one half of it on fire, and carrying with it a flame fanned by the very motion into greater fury, it made the men throw off their armour, and exposed the soldier to the stroke which followed.—*Livy*, Book XXI).

*Make two sentences in Irish out of the first English one ; for not a dart,—begin with—*1ṛ amlaioḁ, *in the sense of 'the reason being' (English 'for'), amid such a mass of combatants,—*bí oirpeaḁ ran aca ann ; *begin a new sentence after 'falarica' ; a missile with a pinewood shaft,—*cṛann siúmaire ar an arm ran ; *smooth except at the extremity,—*ḡ é go breaḡ réioḁ go tṁí a bárr ; *from which,—avoid the relative, and say—*ḡ bioṛ iapaínn amaḁ ar an mbárr ; *This, which . . . ,—again avoid the relative construction ; such as could pierce,—*ḡ é cóm riḡin rin go . . . ; *and even* panic,—ḡ dá ráiniḡeaḁ go bṛanṛaḁ ré ráioḁe ra rḡiaḁ, ḡan tṁl tṛío an ḡcoláinn do cuirpeaḁ ran féin rcaanna ḡ uaḁbár ar an namlaioḁ ; *observe the hendiadys in rcaanna ḡ uaḁbár ;* discharged as it was,—1ṛ amlaioḁ a caicṁí é, a leaḁ . . . ; *a flame fanned . . . into greater fury,—*ḡ an lapaip aḡ tṁl i méio ḡ i mipe leip an nḡluaireaḁt tṛío an aep ; *which followed,—*a bí aḡ teaḁt oṛḁa.

Dá dóine a bí an tṛioio, ḡ dá liaḁt an luḁt cómpaio ar ḡaḁ taobḁ, 1ṛ eaḁ ba mó do leonaḁ oioḁ. 1ṛ amlaioḁ, bí oirpeaḁ ran aca ann, ná tuiteaḁ riú aon ḡa amáin ḡan feioḁm.

'Sé arm a bí aḡ muinntir ḡaḡuntum ná arm oiuḁpaioḁe go tṁuḡtí "falarica" ar. Cṛann siúmaire ar an arm ran, ḡ é go breaḡ réioḁ go tṁí a bárr, ḡ bioṛ iapaínn amaḁ

ar an mbárr. Cuma ceapnóga ar, ar nór an “pílum,”
 7 bapraac móir-úrímeall ar, 7 pic rmearta de. Fáir
 trí úrímeall fa bhoir iapáinn, 7 é cóir rígin rin go raíad
 ré lom díreac trío an scoláinn 7 trío an éirí. Agus
 dís ráinígead go bapraac ré ráiríte ra ríad, san uil
 trío an scoláinn, do cúirígead ran féin ríannra 7 uatbár
 ar an namáir. Ir amláir a caicéir é, a leac tré cénirí,
 7 an larpair as uil i méir 7 i míre leir an ngluairíac
 trío an aer, i úrímeall go cúirígead an teap ‘ríadair ar an
 namáir a n-éirí do cáicéir díob, 7 iad féin a nóctad
 do’n buille a bí as teac oíad.

XIV.

Seoúis do cúir ar an mbéarla ro :—

Writers who attempt to criticise and estimate the value of different forms of speech, often begin with an air of impartiality, but soon arrive at the comfortable conclusion that their own language, owing to its manifest advantages, its beauties, its rich powers of expression, is on the whole by far the best and noblest of all living forms of speech. The Frenchman, the German, the Italian, the Englishman, to each of whom his own literature and the great traditions of his national life are most dear and familiar, cannot help but feel that the vernacular in which these are embodied and expressed is, and must be, superior to the alien and awkward languages of his neighbours ; nor can he easily escape the conclusion that in respect to his own speech, whatever has happened is an advantage, and whatever is is good.—*The English Language*, pp. 54-55, Smith).

Writers who,—*Begin with introductory* τὰ (Studies, Pt. I., pp. 209-210) ; to criticise . . speech,—*an* *teangtáca éasgramla do mear* : (See Phrase-Nouns, Bracketed Construction, Studies, Pt. I., p. 159) ; *Begin a new sentence after speech, with*—*1r* *gnáct gurib amlaib* ; with an air of impartiality,—*fé mar ba cuma leo don teangsa díob readar a céile* ; but soon arrive at the comfortable conclusion,—*ac ní fada go n-atomuigib ríad gur dóca . .* ; *words denoting properly mental actions or states are sometimes best translated by Irish words denoting the outward expression of such states or actions. These mental conditions cannot be known to others except in so far as they are externated in some way ; owing to . . .* expression,—*make a separate sentence of these words,*—*1r í, dar leo, . . . ; of whom . . . familiar,*—*this parenthesis, as well as “ in which these are embodied and expressed,” must be omitted here, and expressed later on ; the sentence would be insufferably cumbrous and complicated, if an attempt were made to follow the somewhat devious course of the English ; the alien and awkward,—this will be expressed separately,*—*teangtáca allmúrac 1r ead 1ad ran 7 1ad acpannac go maic* ; *the parentheses referred to above will be rendered thus* :—*ac 1o’ teangain féin 1r ead do geobair licribéact do típe féin, 7 cur ríor ar nópanna árra do ínnreap bunaid, 7 1r 1ad ran, ár nóim, 1r dílre leat, 7 1r 1ad 1r fearr a tá ar eolar asat* ; in respect to his own speech . . . advantage,—*gur cairbhte gurib ead sac níb dá dtárla doo’ teangain féin* ; whatever is is good,—*gur maic gurib ead sac níb atá inncti*.

Tá rcpibnéidí ann a deineann iarract ar teangtáca éasgramla do mear, 7 na buada fé leic a bíonn inr na teangtácaib rin do cur i n-iúl. 1r gnáct gurib amlaib

a tórnuiḡiḡo ríad, fé mar ba cuma leo aon teangsa díob
 reácar a céile. Ac ní fada do n-aomuiḡiḡo ríad sur
 dóca surb i a teangsa féin an teangsa ir fearr 7 ir uairle
 dá bfuil ann. Ir í, dar leo, ir mó buad 7 ir lia cairbte
 7 ir fairbhe úrlabha. Agus caiteann an tuairim rin
 leo, níò nac iongna. Ir cuma cia 'ca fpannac, nó Gearmá-
 inead, nó Iodálad nó Sapanac tu, ní féadfair gan a mear
 sur fearr de teangain do teangsa féin ná aon teangsa
 eile. Teangtaca allmúrac ir ead iad ran, 7 iad acpannac
 go maic. Ac ió' teangain féin ir ead do geobair
 lictreacat do tíre féin, 7 cup ríor ar nópannaib árra
 do rinnreap bunaid, 7 ir iad ran, ár nóin, ir díre leat,
 7 ir iad ir fearr acá ar eolar asat. Agus ir ar éigin a
 ó' féadfair gan a mear sur cairbte surb ead sac níò
 dá dtárla doo' teangain féin, 7 sur maic surb ead sac
 níò acá innit.

XV

ḡaeóilḡ do cup ar an mbéarla ro :—

For, if you will think, Socrates, of the effect which
 punishment has on evil-doers, you will see at once that
 in the opinion of mankind virtue may be acquired ; for no
 one punishes the evil-doer under the notion, or for the
 reason, that he has done wrong,—only the unreasonable
 fury of a beast acts in that way. But he who desires to
 inflict rational punishment does not retaliate for a past
 wrong, for that which is done cannot be undone, but he
 has regard to the future, and is desirous that the man
 who is punished may be deterred from doing wrong again.

And he implies that virtue is capable of being taught ; as he undoubtedly punishes for the sake of prevention. This is the notion of all who retaliate upon others either privately or publicly. And the Athenians, too, like other men, retaliate on those whom they regard as evil-doers ; and this argues them to be of the number of those who think that virtue may be acquired and taught. Thus far, Socrates, I have shown you clearly enough, if I am not mistaken, that your countrymen are right in admitting the tinker and the cobbler to advise about politics. (Plato, *Charmides*).

Of the effect,—*this is too vague. Irish will particularise. Repeat the verb cuirfear after the má . . . clause* (Studies, Pt. I., pp. 237-238) ; in the opinion,—*surb é tuairim na cine daonna ; observe é (tuairim is feminine) : é stands proleptically for the predicate, whereas tuairim is subject ; that virtue may be acquired,—sur féidir rubáilcú a d'fáir inuine ; for no one . . . , óir ní hamlaib ; In the next sentence take the words—“ But he who desires to inflict rational punishment . . . has regard to the future ” together, the intervening words—“ does not retaliate undone ” being expressed in a separate sentence, first, as being co-ordinate with the idea of the previous sentence ; rational,—oiriannac ; has regard to,—ir amlaib a cuimnígeann ré . . . ; ir amlaib expresses the contrast between the irrational and the rational ; And he implies,—ionann ran ir a ráib ; punishes for the sake of prevention,—cuigann ré an léaraib ar ron an léara ; This is the notion,—Sin é a bíonn in' aigne as . . . ; This, as often, is best translated by rin (when it is retrospective,—and sometimes even when proleptic) (Studies, Pt. I., pp. 52-53) ; privately or publicly,—uair féin nó i n-aínm an rtaib ; whom they regard as evil-doers,—an muinntir ir dóic leo a beic cionntac ; repeat deimib raib after cionntac*

(Studies, Pt. I., pp. 237-238); and this argues them,—
tuigtear ar fan suir . . .

Mar tuigfir láirfead, a Sócratér, má cuimhniúfir ari
cionnurf mar a dheineann pionór an t-rioc-óuine do rmaectú,
tuigfir suirb é tuairim na cine daonna suir féiruir rubáilcí
a t' fár i n-óuine. Óir ní hamlaib a cuirfead doinne
pionór ar an n-rioc-óuine de bhríis go mbead ruo éigin
ar an rliisge deanta aise,—ní deanfadb doinne ad an t-
ainmíde allta san tuirgint a leicéir rin. Ní h-aon
maic pionór i n-aíadib an peacadb, óir an ruo a tá deanta
níl leigear ari. Ad an té suir mian leir pionór oirfeamnad
do cup ar an n-óuine a cuilleann é, ir amlaib a cuimhniúfeann
ré ar an am adá le teact, iotreo, an té a t'fuilíngeann
an pionór, ná deanfadb ré an peacadb ariir. Ionann fan
ir a ráib suir dóic leir suir féiruir rubáilcí do múinead,
óir ir deimín suir ar ron an leara a túsann ré an léaradb.
Sin é a bíonn in' aise de gada doinne a dheineann, uair
féin nó i n-ainm an Scáit, pionór a cup ar óuine eile.
Asur na h-adénais, leir, ar nór daoine eile, deimio riad an
muinntir ir dóic léo a beic cionntad, deimio riad iad a
rianaib. Tuigtear ar fan suir tream de'n muinntir iad
a meafann suir féiruir rubáilcí a múinead. Tá tairbéanta
asam anoir uirt, a Sócratér, foilléir go leor,—muna
bfuil dearmad oim,—go mbíonn an ceart as do cine
nuair a cuirio riad cúrraí poilitiúeacta i gcómairle
an tinnceir ? an gpearaibde.

XVI.

Saeóitiz do cup ar an mbéarla ro :—

To allow a wrong opinion to become rooted is a very

dangerous form of neglect ; for just as weeds multiply in an unhoed field, and overtop and hide the ears of corn, so that from a distance the corn is invisible, and finally the crop is altogether destroyed,—so false opinion, if it be not reproved and corrected, grows and gathers strength in the mind, till the grain of reason, that is the truth, is hidden by it, and being as it were buried, comes to nought. Oh ! how great is the task which I have undertaken, of attempting now in this ode to hoe such an overgrown field as that of common opinion, which for so long has been left untilled ! Truly, I do not purpose to cleanse it in every part, but only in those places where the grains of reason are not altogether choked ; I purpose, I say, to set them right in whom, through their natural goodness, some glimmer of reason yet survives. As for the rest, they are worth no more thought than so many beasts of the field ; for to bring back to reason one in whom it has been wholly extinguished, were no less a miracle, methinks, than to bring back from the dead him who had lain four days in the tomb.—(Dante,—*On False Opinion*).

A very dangerous form of neglect,—Ruò fáillicteac
 7 ruò ana-conntaórtac, leir ; a wrong opinion,—an
 tuairim bréagac,—notice the vivid definite article and the
 non-inflection of bréagac (Studies, Pt. I., p. 239) ; to become
 rooted,—préamú ran aighe ; overtop and hide,—7 pé mar
 a clúruigeann 7 a ceileann pé . . . ; the crop,—this is
 an artificial repetition of “ the corn,”—say in Irish simply
 é ; if it be not reproved and corrected,—muna nœinteap i
 ceartú 7 aórtú ; grows and gathers strength,—céirdeann
 páir uirtí 7 fuinneam inntí ; comes to nought,—7 é taóairt
 ar neam-níó (for ellipsis and change of construction, see
 Studies, Pt. I., pp. 193-196) ; I purpose, I say,—’Sé cuireap

róimam, a d'eirim; through their natural goodness,—*tré neart a b'fóganatacta*; some glimmer of reason,—*léar éigin de'n tuirgint*; As for the rest,—*'Dálta na coo' eile*; no more . . . than so many beasts of the field,—*ac oiread ir na beithidig allta*; were no less a miracle,—*níor lúga de mírbúilt é*; to bring back to reason,—*an tuirgint o' aicbeoócaint*.

Rud failligthead 7 rud ana-conntaórtad, leir, ir ead é leogaint do'n tuairim b'eadad p'eamú ran aigne. Óir, fé mar a méaduiḡeann ar an ralaḡar i nḡort san fuirread, 7 fé mar a clúdúigean 7 a ceileann fé diaḡa an arḡair, iḡtreo ná féadḡa an t-arḡar f'eirḡint tamall uait in-aon cor, 7 fé d'eire ḡo loitḡear ar fad é,—ar an ḡcuma ḡcéadna an tuairim b'eadad, muna n'deintear í ceartú 7 aḡrú, téid'eann fár uirḡi 7 fuinneam innḡi 'ran aigne, ḡo d'í ḡo mbíonn ḡráinne na tuirḡiona, 'ré rin an f'irinne, clúdúigḡe ar fad aici, iḡtreo ḡo ḡcuirḡear fé ceilt é, 7 é taḡairḡ ar neamníḡ. Ó! cad é mar f'aoḡar a cuirḡear orm féin ad' iarrḡaíḡ an f'áḡaíḡ reo na d'tuairimí ḡcoitḡianta o' fuirread,—f'arad do f'adad cóḡm f'ada ran ḡan f'aire! Ir f'ior náḡ cuirḡear róimam é ḡlanaḡ ḡo h-iomlán. Níor cuirḡear,—ac amáin inḡ na h-áiteannaiḡ úḡ 'na b'fanann poinnt de ḡráinne na tuirḡiona ḡan múcad. 'Sé cuirḡear róimam, a d'eirim, na d'aoine do ceartú, 'na b'fanann, tré neart a b'fóganatacta, léar éigin de'n tuirḡint ḡan caoḡad. 'Dálta na coo' eile de'n éine d'aoanna, ní fiú r'maoineam orḡa iad, ac oiread aḡur na beithidig allta. Mar níor lúga de mírbúilt é, d'ar liomḡa, an tuirḡint o' aicbeoócaint ran aigne 'nar múcad ar fad í, ná an duine úḡ a b'í ceitḡe lá na luiḡe ra tuama do tóḡaint ó r'na maiḡb.

XVII.

ḡaeóilḡ do cúir an m'béarta ro:—

He never condemned anything hastily or without taking the circumstances into calculation. He would say,—Let us look at the road by which the fault has passed. Being, as he called himself with a smile, an ex-sinner, he had none of the intrenchments of rigorism, and professed loudly, and careless of the frowns of the unco good, a doctrine which might be summed up nearly as follows:—

“Man has upon him the flesh which is at once his burden and his enemy. He must watch, restrain, and repress it, and only obey it in the last extremity. In this obedience there may still be a fault; but the fault thus committed is venial. It is a fall, but a fall on the knees, which may end in prayer. To be a saint is the exception, to be a just man is the rule. Err, fail, sin, but be just. The least possible amount of sin is the law of man; no sin at all is the dream of angels. All that is earthly is subjected to sin, for it is a gravitation.”—(*Les Misérables*).

Hastily,—ró-obann; taking the circumstances into calculation,—an uile níó dár bain leir d'infíúcadó ḡo maiṡ; He would say,—ir é veirḡeadó ré (Studies, Pt. I., pp. 16-17); by which the fault has passed,—'n-ar ḡaib an cóir; being . . . an ex-sinner,—peacac ab' eadó é féin uair; he had none of the intrenchments of rigorism,—ní féadófaó ré cruaidó-b'peirṡeamntar do córaint; careless of the frowns of the unco good,—ḡan don beann aise ar . . . ḡruamóacṡ ná ar iomaó maiṡearaí na n'aoine b'róḡanta;

a doctrine . . . follows,—*as reo tíor éirim na dtuairmí rin* ; In this obedience there may still be a fault,—*b'féiríur sup loct supb ead an géillead ran* ; for double *sup* see Studies, Pt. I., pp. 7-8 ; which may end in prayer,—*supb é a veire, b'féiríur, paitheoiríeacat* (See Type III., Studies, Pt. I., pp. 27-28) ; To be a saint is the exception,—*ir annam ar fad a sheibtear naom ar an dtalam ro* ; to be a just man is the rule,—*cóir ir coitcianta* ; . Err, sin . just,—*má veineann tu dearmad, tuitim, peacad, vein díceall ar don cuma ar beic cóir* ; the least possible amount of sin,—*san peacad, ac a luigead ir ir féiríur* ; is the dream of angels, *níl don breic air rin ac as aingeal* ; for it is a gravitation,—*mar claoine ir ead an peacad, ar nóir tuitim sac truíme so talam*.

Ní d'asraib ré doinníob ríó-obann san an uile níó dár bain leir d'infiúcad so mar. 'Sé veiread ré :—féadaimir ar an rligé 'n-ar gaid an cóir. Peacad ab' ead é féin, uair, d'veiread rí. 7 é as mion-gáiríde, 7 dá bríge rin ní féadfaid ré cruaid-breiteamhntar do cóiraint. Ac ir amhlaid a cuiread ré a tuairmí ór áro in-iúl do'n traogal, 7 san don beann aige ar sruamódac ná ar iomad maitearad na ndaoine brógant. As reo tíor éirim na dtuairmí rin :—

“Colainn ir ead an duine, 7 tá an colainn rin 'na h-uallac air, 7 'na namhaid do. Ní fuláir do beic gá fairé, 7 gá rmacctú, 7 gá brúgaid fé, 7 san géillead d'í ac nuair ná bíonn leigear air. B'féiríur sup loct supb ead an géillead ran, ac loct ríogta ir ead é. Tuitim do ir ead é san amhar, ac tuitim so d'í a glúinib amáin, supb é a veire, b'féiríur, paitheoiríeacat. Ir annam ar fad a sheibtear naom ar an dtalam ro. Cóir ir coitcianta.

Má b'eineann tú b'eapmá, tuicim, peacaó, b'ein díceall
 ar don cuma ar b'eit cóir. San peacaó, ac a luigeaó
 ir ir féirir, rin é ir dlige do'n tuine. San peacaó i
 n-don cóir, níl b'eit ar rin ac as ainseal. Tá'n uile
 nío talmánda fé dlige an peacaó, mar claoine ir eaó
 an peacaó, ar nóir tuicim sac truíme so talam."

XVIII.

Σαερίτς το κύρ αρ αν μβάρτα ρο :—

The desertion of Tara does not stand alone, and can be explained without resort to the imaginative tales of a later age. Cruachain, the ancient seat of the Connaught kings, and Ailinn, the ancient seat of the Leinster kings, were also abandoned during this period. It was military kings who ruled from these strongholds, surrounded by strong permanent military forces. My first visit to Tara convinced me that what we see there is the remains of a great military encampment. So it appeared or was known to the tenth century poet Cinaed o h-Artacaín, whose poem on Tara begins with the words "Tara of Bregia, home of the warrior-bands." When the booty and captives of Britain and Gaul ceased to tempt and recompense a professional soldiery, and when the old fighting castes became gradually merged in the general population, military organisation died out in Ireland, not to re-appear until the introduction of the Galloglasses in the thirteenth century. That is one reason why Tara was deserted.—(MacNeill, *Phases of Irish History*, p. 235).

The desertion of Tara does not stand alone,—*Ní ón* *oTeamhair amáin a tárla imteacht nígthe 7 a gcuallaíocht*; Studies, Pt. II., p. 9, sect. 14°); *Begin a new sentence after alone*; can be explained,—*1r féidir an rgeal do míniú*; from the strongholds,—*say first*, *longspuirte ab eaó na níg-éadglais rin*; My first visit,—*An céad uair a cuadar go Teamhair*; convinced me,—*do buaileadh irtead am' aighe go daingean*; what we see . . . encampments,—*surb é raḡar áit' a bí ann ná longspoirte móir mileadta*; whose poem begins,—*mar tá d'án aige d'ár' torad* (Introductory *tá*, Studies, Pt. I., pp. 209-210); when the booty and captives . . .,—*observe how this sentence is dealt with*; booty and captives,—*cread 7 cimi*; ceased to tempt and recompense a professional soldiery,—*express by ná beadh de céir ná de cúram acu*; Britain and Gaul,—*ra b'neatáin nó ra b'fianne*; military organisation died out,—*do rtaodadh de nór na ngnát-cátanna do coiméad*; not to reappear . . . introduction,—*7 níor tornuigeadh ariur ari go dtí gur tugadh irtead*; That is one reason why,—*bí an méir rin féin, gan a tuilleadh d' áram, 'n-a cúir le . .*

Ní ón oTeamhair amáin a tárla imteacht nígthe 7 a gcuallaíocht. Agus 1r féidir an rgeal do míniú gan congnam ó rna rgealcaib fiannuigeadta do cumadh i b'rao tréir na linne rin. Do tréig n'í Connacht Cruadain, 7 do tréig n'í laigean a'linn le linn na haimpire céadna. Longspuirte ab eaó na níg-éadglais rin, 7 nígthe mileadta ab eaó na nígthe rin, 7 bíod' iomaio ngnát-cátanna raigtoirí aca na dtimceall. An céad uair a cuadar go Teamhair do buaileadh irtead am' aighe go daingean surb é raḡar, áit' a bí ann ná longspoirte móir mileadta. 1r mar rin do connactar é do cinaidh ó h-Ártaḡáin, file do mair ra n'beicmadh h-aoir, mar tá d'án aige d'ár' torad:—

temhair b'ne, baile na fían.

Nuair ná raib ann, a tuilleadh, raigheirí ná beadh de céir ná de cúram aca ad dul anonn ra b'neartaín nó ra b'fainne 7 creadh 7 cimi do tabairt leo a baile; 7 nuair nárb' féidir a tuilleadh an pean-cine a bíod as ríor-éiríod i n-allód do deighilt amad ón gcóiréiantaí, do rudaí de nóir na ngnáit-ácatanna do cóiméad, 7 níor corruigeadh ariúir air go dtí, ra trímhí h-aoir déas, gur tuasadh irthead na gallóglaigh. Bí an méid rin féin, san a tuilleadh ó' áram, n-a cúir le Teamair a éiríoint.

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XIX.

Σαεθίς το κύρ αρ αν mθέαητα πο :—

We are liable to make constant mistakes about the nature of practical wisdom, until we come to perceive that it consists not in any one predominant faculty or disposition, but rather in a certain harmony amongst all the faculties and affections of the man. Where this harmony exists, there are likely to be well-chosen ends, and means judiciously adapted. But as it is, we see numerous instances of men who, with great abilities, accomplish nothing, and we are apt to vary our views of practical wisdom according to the particular failings of these men. Sometimes we think it consists in having a definite purpose, and being constant to it. But take the case of a deeply selfish person : he will be constant enough to his purpose, and it will be a definite one. Very likely, too, it may not be founded upon unreasonable expectations. The object which he has in view may be a small thing ; but being as close to his eyes as to his heart, there will be times when he can see

nothing above it, or beyond it, or beside it. And so he may fail in practical wisdom.—(*Help's Essays Written in the Intervals of Business*, p. 2).

We are liable,—1ṛ ṛó-uiriṛte ṵúinn; about the nature of practical wisdom,—iṛtaob na heaḡna úo a ṛtiúruigeann beaḡa an uaine; until we come to perceive,—ḡo ṛti ṛa ueiṛe ḡo ṛtuigimíó; predominant,—a beaḡ iḡceannur na h-aighe (Studies, Pt. II., p 5, sect. 4°); rather,—ḡur ṵóicíḡe; all the faculties and affections of man,—cómaḡta an uaine, iṛiṛ toil ḡ tuirḡint; harmony amongst,—beic aḡ cóm-óibriú le céile; Where this harmony exists,—nuair a bíó ṛiaṵ ar an ḡcuma ṛan; well-chosen ends,—ḡo ṛtuigṛíó an uaine an níó 1ṛ ceapṛ a ṵéanam; means judiciously adapted,—*a roundabout expression is needed to give the meaning fully*: But as it is,—aḡ 1ṛ amlaioṵ mar aḡa an ṛḡeal; of great abilities,—tuirḡint ḡ éirim aighe ḡar bárr aḡa; and we are apt to vary,—iṛtṛeo ḡur baogal ṵúinn: ‘and’ expresses a consequence; according to the particular failings of these men,—oó ṛéir mar a címió a ḡeiṛeann oṛḡa ṛan; (Double Relative,—Studies, Pt. I., pp. 114-116); Sometimes we think,—1ṛ amlaioṵ, uairéannta, 1ṛ ṵóic ṵinn; having a definite purpose and being constant to it,—ṛoḡa ṛpeiṛiaḡta oó beic aḡ uaine, ḡ ḡan aḡ ṛan oó báḡ (ḡan aḡ ṛan = ḡan aoimníó aḡ ṛan); But take the case of a deeply selfish person,—aḡ ṵá mb’ é an uaine é ná ḡṛáṵuigeann aḡ é ṛéin, ṛeác ḡo . . .; he will be constant . . . and it will be a definite one,—say in Irish—will have a definite purpose and be constant to it; the object may be a small thing,—ṵá ṛuairaiḡe an níó ṛin; as close to his eyes as to his heart,—bíonn a ḡrióde 1ṛ a ṛúile ṛáióḡe ann cóm ṵlúḡ ṛan; beyond it,—ḡairiṛ amaḡ; And so he may fail in practical wisdom,—ar an ḡcuma ṛan 1ṛ ṛéiṛiṛ ṵó ḡan bṛeic ar an eaḡna úo.

Iy ród-uiriurte dúinn deapmádo a déanamh go minic iotaoib na h-eagha úo a rciúruigeann beađa an duine, go uatí, ra veirne, go uciugimíto nađ don cómáct ariute a beađ iſceannar na h-aighe í, ac ſur uoiúige ſurp é níđ í, cómaćta an duine, iur uoil 7 uirſint, beic aſ cóm-oibriu le céile. Nuair a bíto ríado ar an ſcuma ran iy é iy uoiúige go uciuríto an duine an níđ iy ceapc a uéanamh, 7 go uoiſſaíto ré 7 go uciuróćaíto ré go ciallmar na neice iy ríacanađ cum ceacť ruar leir an níđ rin ac iy amlaíto mar acá an rſéal, tá a lán uaoine, 7 uirſint 7 éirum aighe ear bárr acá, 7 na uiaíto rin ná ueineann aoimníto róſanta. I uciur ſur baogal dúinn ár uciurum iotaoib na heagha u'acſú, uo réir mar a címito a uciurann orca ran. Iy amlaíto, uaircannca, iy uoić linn ſurp é ruo an eagha ran, ná roſa rpeiualca uo beic aſ duine, 7 ſan 'a bac aige ac ran. Ac uá mb' é an duine é ná ſráuigeann ac é réin, réac go mbíonn roſa ré leic aige, 7 ná bacann ré ac é. Iy uoić, leir, go mbíonn a uoićain uo cúir aige le beic aſ bpať ar an níđ a bíonn uaió. Uá ruaraiſe an níđ rin, bíonn a éroiúe 7 a rúile ráiúte ann cóm olúť ran ſurp amlaíto ná réadoann ré, uaircannca, aoimníto in don cór ſeircint ór cionn an níđ rin, ná uairur amac, ná 'na cómſar. Ár an ſcuma ran iy réiur uo ſan bpeic ar an eagha úo.

XX.

ſaeuiz uo cúr ar an mbéarla ro :—

The Kingdom of Christ, though not of this world, yet is in the world, and has a visible, material, social shape. It consists of men, and has developed according to the laws

under which combinations of men develop. It has an external aspect similar to all other kingdoms. We may generalize and include it as one among the various kinds of polity, as one among the empires, which have been upon the earth. It is called the fifth kingdom; and as being numbered with the previous four which were earthly, it is thereby, in fact, compared with them. We may write its history and make it look like those which were before or contemporary with it, as a man is like a monkey. Now we come at length to Mr. Milman; this is what he has been doing. He has been viewing the history of the Church on the side of the world. Its rise from nothing, the gradual aggrandizement of its bishops, the consolidation of its polity and government, its relation to powers of the earth . . . these are the subjects in which he delights, to which he has dedicated himself.—(Newman,—*Milman's View of Christianity*).

Has a visible, material, social shape,—ó'ṛ cuallact í, tá cuma rofeicre uirṛi supb uirurte a moctú; consists of men,—ḃaoine ḃaonna a tá innṛi; has developed,—ḃo cuairḃ rí i méirḃ (Studies, Pt. II., pp. 9, 10, sect. 15°); We may generalize and include it,—féadḃam out níora fia ná ran ḡ a ríad; it is thereby compared with them,—fásann ran so gcuirtear i gcomparáir leo í; Now we come at length to Mr. M.: this . . . doing,—Sin é oíreac an puḃ atá ar ríubal as Mr. Milman; we come at length to,—*place this after the preceding*,—ḡ tá ré i n-am dúinn breitea-mntar a éadairt air; the gradual aggrandizement of its bishops,—cionnur mar, ḃiairḃ ar nḃiairḃ, ḃo ḃeineadḃ ḃaoine móra rairḃbre ḃá n-eapboḡaib; the consolidation of its polity and government,—cionnur mar ḃo ḃeineadḃ a péim ḡ a peacta ḃo neartú ḡ ḃo cúir iḃtreire.

Bíodh naé níosáct faoşalıta níosáct fíora Ćríort ir ar an faoşalı ro atá rí, aşur, ó 'r cualláct í, tá cuma ro-féicre uircti şurib uirirte a moctú. Daoine daonna atá innit, 7 dá bñiğ rin do cuaid rí i méid do péir na noliğte a marann cuallácta daonna coitćianta. Ir corrmáil a deallram le deallram don níosácta eile. Féadram dul níora fia ná ran 7 a náđ şur ceann de rna cualláctaiđ poiilitiđeada í, nó ceann de rna h-impireadctaiđ a bí ar an dtalam. An cúigeađ níosáct a tugtar uircti, 7 ór ruo şo náirmíğtear i leir na ceicre cinn faoşalıta eile a táinig noiimpi, fásann ran şo şcuirtear i şcomparáio leo í. Ir féidir a rtair do rşríođađ ar cuma şo ramlóctai i leo-ran a táinig noiimpi, nó a bí ann le n-a linn,—fé mar a ramluiğtear an duine leir an ápa! Sin é díreac an ruo atá ar riúbal aş Mr. Milman,—7 tá fé in am dúinn breicreamhtar a tabairt air. Ir amlaio a rşríođann fé rtair na h-Eaşailre, fé mar ná beađ ran Eaşlair ac níosáct faoşalıta: cionnur mar d'ériğ rí a neam-niđ; cionnur mar, diaio ar ndiaio, do veinead daoine móra raiđbhe cómaćtaća dá h-eapboşaiđ; cionnur mar do veinead a péim 7 a readća do neartú 7 do cúir iotreire, 7 cao é an baing atá aici le cómaćtaiđ na talman. Sin iad na neicre a tugann fáram aigne dđ, 7 ir dđib atá fé creir é féin do tabairt ruar şo h-iomlán.

XXI.

Şaeoig do cúir ar an mbéarla ro:—

And this favourable judgment of ourselves will especially prevail, if we have the misfortune to have uninterrupted

health and high spirits, and domestic comfort. Health of body and mind is a great blessing, if we can bear it ; but unless chastened by watchings and fastings, it will commonly seduce a man into the notion that he is much better than he really is. Resistance to our acting rightly, whether it proceed from within or without, tries our principle; but when things go smoothly, and we have but to wish, and we can perform, we cannot tell how far we do or do not act from a sense of duty. When a man's spirits are high, he is pleased with everything ; and with himself especially. He can act with vigour and promptness, and he mistakes this mere constitutional energy for strength of faith. He is cheerful and contented ; and he mistakes this for Christian peace. And, if happy in his family, he mistakes mere natural affection for Christian benevolence, and the confirmed temper of Christian love. In short, he is in a dream, from which nothing will ordinarily rescue him except sharp affliction.—(Newman,—*Parochial and Plain Sermons*).

Will especially prevail,—*ir amlaibh ir b'óiciúe-de* b'óinn ; if we have the misfortune,—*má bíonn pé de éirínn* oírinne ; health and high spirits,—*rláinte 7 roib'he* ; bear it,—*é fúlans* ; *the é refers not to r'láinte but the possession of it* ; by watchings and fastings,—*le h-áirneán 7 le t'por'as* ; commonly seduce a man,—*ir é veir'e veir'ó air* ; the notion that he is much better than he really is,—*an ioma'ó meaf'* a t'eact aige air féin ; Resistance to our acting rightly,—*nuair a buaileann conr'taici i n-á'as'ó an éir'e umáinn* ; tries our principle,—*veir'io r'ias'ó ár' b'f'ó'as'ant'a'ct do p'p'om'as'ó* ; when things go smoothly,—*nuair a bíonn an r'as'as'ál so bog' á'sáinn* ; and we have but to wish, and we can perform,—*7 so b'féas'of'am pé ní'ó ir toir' linn a b'éanam' (for change of construction, see Studies, Pt. I., pp. 193-196)* ; how far

we do or do not act from a sense of duty,—*cia' ca toirc* *supb é ár n-uualgar é a deinimíó gníom áirithe nó nac* *eaó*; with vigour and promptness,—*le fuinneam 7 le* *raobair*; he mistakes this mere constitutional energy for strength of faith,—*in-ionao a cuirgint . . . ir amhlaid a* *ceapann ré . . .*; for strength of faith,—*sup neart creidim* *supb eaó é* (for double *sup* see Studies, Pt. I., pp. 7-8); mere natural affection,—*cion ar a cine*; the confirmed temper of Christian love,—*an gnát-caréannaict ir ual* *do'n Críostuirde*; In short,—*ir é a fáo ir a gearr . . .*; except sharp affliction,—*muna múrslócaíó bpoio 7* *buaiream é*. (*Note the hendiadys.*)

Ir amhlaid ir dóiciúge-de dúinn an deis-mear úo a *beit aghainn orainn féin má bíonn ré de éran orainn* *rláinte 7 roilbre a beit aghainn de gnát, 7 beata* *compórtad.* *Ir móir an níó san amhar rláinte cuirp* *ir anma 'beit ag duine má féadann ré é 'fulang.* *Ac* *muna nveineann ré é féin do rmaictú le h-áirneán 7 le* *troragad ir é deire a beiró air, ná an iomaó meaf' a teaict* *aige air féin.* *Nuair a buaileann connrtaici i n-aghaid an* *éirt umainn, pé 'cu larmuic óinn féin dóib nó lairtis,* *deiníó riad ár bfođantaict do ppoimad.* *Ac nuair a* *bíonn an raogal so bog aghainn 7 so bfeadram pé níó* *ir toil linn a déanam, ir deacair a ráó cia' ca toirc supb* *é ár n-uualgar é a deinimíó gníom áirithe, nó nac eaó.* *Nuair a bíonn tearpac i nduine, taicneann gac doinníó* *leir, 7 so móir-móir é féin.* *Feadairó ré gníom a déanam* *le fuinneam 7 le raobair, ac in-ionao a cuirgint ná fuil* *ra méio rin ac neart cuirp ir aighe, ir amhlaid a ceapann* *ré sup neart creidim supb eaó é.* *Má bíonn ré rártá* *ruaimneapac in' aighe ir amhlaid a ceapann ré supb i* *riotcáin Críort a bíonn aige.* *Aghar má bíonn réan ar*

a tēaḡlac ír amlaíð a céapann ré, in-ionad cion ar a
 cine, supb é ruo a bionn aise ná an deaḡ-méinn 7 an
 ḡnát-cárctanaét ír buaí don' Éríortuioe. 'Sé a fáo
 ír a ḡeapn sup tairbheam a bionn 'á d'éanam dó, 7 sup
 ar éisín a múrḡlócáíð an raosal é, muna múrḡlócáíð
 bhoio 7 buaiream é.

XXII.

ḡaeoíḡ do cúp ar an mbéapla ro :—

A single vast grey cloud covered the country, from
 which the small rain and mist had just begun to blow down
 in wavy sheets, alternately thick and thin. The trees
 of the fields and plantations writhed like miserable men
 as the air wound its way swiftly among them ; the lowest
 portions of their trunks, that had hardly ever been known
 to move, were visibly rocked by the fierce gusts, distressing
 the mind of the onlooker with its painful unwontedness,
 as when a strong man is seen to shed tears. Low-hanging
 boughs went up and down ; high and erect boughs went to
 and fro ; the blasts being so irregular and divided into so
 many cross-currents, that neighbouring branches of the
 same tree swept the skies in independent motions, crossed
 each other or became entangled. Across the open spaces
 flew flocks of green and yellowish leaves which, after travell-
 ing a long distance from their parent trees, reached the
 ground and lay there with their undersides upward.—
 (Thomas Hardy,—*Under the Greenwood Tree*).

Alternately thick and thin,—cuio aca tiuḡ, 7 cuio
 aca rḡáinte ; had just begun to blow down,—'á réioeab

anuas ar ceana féin (Studies, Pt. II., p. 4, sect. 2°) ; in wavy sheets,—*the metaphor must be toned down*,—*γ* ias ar nór braitlín a beaó leaécta trío an aer ; writhed,—*bí* . . . dá luarḡaó *γ* dá n-iomloḡs (Studies, Pt. II., p. 4, sect. 2°) ; like miserable men,—ar nór fear a beaó imbuairt ; as the air wound its way swiftly among them,—*avoid the quasi-personification ; say simply*—le luataéct *γ* le nearc na ḡaoite ; the lowest portions of their trunks,—na ḡéaḡa ab' írle ; that had hardly ever been known,—ná fearcár riam . . . ac ḡo n-annam ; distressing the mind of the onlooker,—*iotreo ḡo ḡcuirfeao ré buairc aḡne ort beic aḡ fearcaint (note the progressive form) ; painful,—need not be translated* (Studies, Pt. II., p. 5, sect. 6°) ; as when a strong man is seen to shed tears,—*make this a separate sentence* ; low-hanging,—in aice an tailim ; irregular,—níor láiope ná a céile ; divided into so many cross-currents,—cóm mór ran i ḡcoinnib a céile ; swept the skies in independent motions,—dá rcuabao i bḡao ó céile, *γ* ḡan rpleaóacár dá céile, tpearna na rḡearḡa ; crossed each other or became entangled,—ias cpoḡta ar a céile, nó i n-acḡann in-a céile ; Across the open spaces,—ran áit ná raió don cḡainn ; flew flocks of green and yellowish leaves,—*bí* builleoḡa ḡlará *γ* builleoḡa bḡeac-buioe 'á otiomaint 'na oḡaintib . Omit "parent" (Studies, Pt. II., p. 5, sect. 6°).

Do bí don ḡḡamall mór amáin ór cionn na típe, *γ* é buó uoḡca, *γ* ceatanna beaḡa ceoiḡ *γ* fearcanna—cuio aca tiuḡ *γ* cuio aca ḡḡainte—'á réioeao anuas ar ceana féin, *γ* ias ar nór braitlín a beaó leaécta trío an aer. Inḡ na páirceannaib *γ* inḡ na coilleib bí na cḡainn, ar nór fear a beaó i mbuairt, dá luarḡaó *γ* dá n-iomloḡs le luataéct *γ* le nearc na ḡaoite. Na ḡéaḡa ab' írle, ná

feactar niam as corruige ac go h-annam, do cífá anoir
 iad dá luafsaó le réirdeáó píocmáir na saoiúe, iotreo
 go scuifreáó ré buairt aigne ort beir as féacaint ar
 puo cóm neam-choitcianta ran. Da cuma é nó beir as
 féacaint ar fear láiríu gnoirde 7 é as ríleáó na n-deor.
 Na cpaobáca in-aice an tailim as saóáil ríor ruar; na
 cpaobáca áirída díreáca anonn ir anall; saó ríde saoiúe
 níor láiríre ná a céile, 7 iad cóm móir ran iscoinnib a
 céile go raib cpaobáca a bí cómgarac dá céile 'á rguababó
 i bfaó ó céile, 7 san rpleabácar dá céile, trearna na
 rpéarta, 7 iad cporra ar a céile, nó in-acpánn in-a céile.
 'San áit ná raib aon cpáinn do bí duilleoga glara 7
 duilleoga breac-buirde 'á otíomáint na otáintib i bfaó ó
 rna cpánnab, 7 tréir tuicim ar an otalam dóib, o'fanaíoir
 na luige ann 7 a otáob ríor ruar.

XXIII.

saéúitg do cup ar an mbéarla ro:—

Then began the flight of a great part of the army. And now neither lake nor mountain checked their rush of panic; by every defile and height they sought blindly to escape, and arms and men were heaped upon each other. Many, finding no possibility of flight, waded into the shallows at the edge of the lake, advanced until they had only head and shoulders above the water, and at last drowned themselves. Some in the frenzy of panic endeavoured to escape by swimming; but the endeavour was endless and hopeless, and they either sunk in the depths when their courage failed them, or they wearied themselves in vain till they

could hardly struggle back to the shallows, where they were slaughtered in crowds by the enemy's cavalry which had now entered the water. Nearly six thousand men of the vanguard made a determined rush through the enemy, and got clear out of the defile, knowing nothing of what was happening behind them. Halting on some high ground, they could only hear the shouts of men and clashing of arms, but could not learn or see for the mist how the day was going. It was when the battle was decided that the increasing heat of the sun scattered the mist and cleared the sky. The bright light that now rested on hill and plain showed a ruinous defeat and a Roman army shamefully routed. Fearing that they might be seen in the distance, and that the cavalry might be sent against them, they took up their standards and hurried away with all the speed they could.—(*Livy*, Book XXII).

By every defile and height they sought blindly to escape, *Siúir ar aghaidh iad tré gac céim i ear gac áir, i gan uata ac uil ón namhaid*; and arms and men were heaped upon each other,—*iotreo go breicpá na h-airm i na fir i n-aon éarn amáin ar an tcalam*; Many . . . waded,—*Do bí a lán ná maih don breic aca ar teiceadh, i ir é fuo a deineadar ná gabáil irthead* (see, for introductory *tá*, *Studies*, Pt. I., pp. 209-210); at last drowned themselves,—*do bádhadh iad fé deire*; Some . . . swimming,—*bí cuio aca, i le nearc rghannha, tugadair fé fnám cum uil ón namhaid*; the endeavour was endless and hopeless,—*bí fé fuar aca beic gá iarraidh ran*; they sunk in the depths when their courage failed them,—*do cailltí ar an mipead aca i otreo go mbáirictí iad*; or wearied themselves in vain,—*nó ir amhaid do coraidoir iad féin gan cairbte*; where they were slaughtered,—*insert*—*i nuair féadaidoir féin* (*Studies*, Pt. II.

p. 5, sect. 7°) *bí marcfluaḡ an namáo ann nóm̃pa, 7 do marbuiḡtí 'na tḡáintib̃ iao; observe the elimination of the relative clause—'which . . . water'; Nearly 6000,—out of the defile,—use introductory tá (past tense; Studies, Pt. I., pp. 209-210), and then—7 do ḡabḡḡar cóm̃ meir-neam̃ail 7 cóm̃ fuinneam̃ail rin tḡíḡ an namáo sup̃ éirig̃ leo an céim amac̃ do cup̃ tóib̃; the shouts of men and clashing of arms,—liúipeac̃ na laoc̃, 7 cóm̃-bualac̃ na ḡclaióm̃te; how the day was going,—cac̃ é an t̃eipe beac̃ ar an l̃á; when the battle was decided,—nuair̃ a b̃í an cac̃ b̃ur̃te or̃ca; showed . . . routed,—ba foill̃eip̃ ḡo raib̃ r̃ceim̃le 7 ruḡḡac̃ ar fluaḡ na Róm̃anac̃; that the cavalry . . . against them,—ḡo ḡcuiḡp̃í na Riḡip̃í ar a tḡóip̃; at the beginning of this sentence insert An méio do r̃ḡḡac̃ beo tóib̃ (Studies, Pt. II., p. 5, sect. 7°); hurried away,—riúḡ cum̃ riúb̃ail iao.*

Annran do t̃or̃nuiḡ cuio m̃ait̃ t̃e'n t̃rluaḡ ar t̃eiceac̃. Aḡur b̃í oipeac̃ ran r̃ḡannra or̃ca um an t̃ḡaca ro ná f̃eac̃pac̃ loac̃ ná r̃liab̃ iao a c̃oinneáil fear̃ḡa ḡan r̃it̃ le n-a n-anam. Siúḡ ar aḡaiḡ iao t̃r̃é ḡac̃ céim 7 t̃ar̃ ḡac̃ áir̃o, 7 ḡan uac̃a ac̃ t̃ul ón namáo, i t̃ḡreo ḡo b̃reic̃f̃á air̃m̃ 7 f̃ip̃ i n-aon c̃ar̃n am̃áin ar an t̃calam̃. B̃í a l̃án ná raib̃ aon b̃reic̃ aca ar t̃eiceac̃, 7 ip̃ é ruo a t̃eineac̃ar̃ ná ḡab̃áil ip̃teac̃ ran uir̃ḡe éac̃ḡoim̃inn aḡ b̃ruac̃ an loac̃, 7 ḡluair̃eac̃t̃ t̃ríḡ ḡo t̃c̃í ná raib̃ ór̃ cionn uir̃ḡe tóib̃ ac̃ na r̃linneáin. Aḡur do b̃áḡac̃ iao f̃é t̃eipe. B̃í cuio aca 7 le neap̃t̃ r̃ḡannra t̃uḡac̃ar̃ f̃é ḡñm̃ cum̃ t̃ul ón namáo. Ac̃ b̃í f̃é f̃uar̃ aca beic̃ ḡá iarp̃aiḡ rin; mar̃ ip̃ am̃laiḡ do caill̃t̃í ar an m̃ir̃neac̃ aca i t̃ḡreo ḡo mb̃áit̃c̃í iao; ñó ip̃ am̃laiḡ a c̃or̃aiḡip̃ iao f̃éin ḡan t̃air̃b̃t̃e ḡo t̃c̃í sup̃ ar̃ éig̃in báip̃ a t̃' f̃eac̃ḡaiḡip̃ f̃illeac̃ ḡo t̃c̃í an b̃ruac̃, 7 nuair̃ f̃eac̃ḡaiḡip̃ f̃éin, b̃í marc̃fluaḡ an namáo annran

riómra, 7 do marbuiḡtí na tóáintibh iad. Do bí ruar le ré míle de rna fearaibh a bí ar toraḡ, 7 do ḡaḃaḃar cómh meirneamhail 7 cómh fuinneamhail rin tḡíḡ an namhaid, ḡur éirigh leo an céim amac do cúir díobh, ḡan don ploc dá fíor aca cao a bí ar riúbal lairtiar díobh. Do rtaḃaḃar ar mullaḡ cnuic, ac ní raibh le h-aipeáḡtaint aca ac liúipeac na laoc 7 cómh-buailaḡ na ḡclaiḡmte, 7 do cóimeáḡ an ceo iad ḡan a d'éanaí amac cao é an deirne a beaḡ ar an lá. Nuair a bí an caḡ bḡirte oirḡa ir eaḡ do méaḡuigh ar ḡear na ḡréine, 7 do rḡaipeaḡ an ceo, 7 do ḡlanaḡ an rḡéir. Nuair a ḡornuigh na foillḡe bḡeaḡḡa ḡeala ar beirḡ aḡ tairneamh ar énoc 7 ar mácairne, ba foillléir ḡo raibh rceimle 7 ruasḡaḡ ar fluaḡ na Rómánaḡ. An méir do rásḡaḡ beo díobh d'áirḡuighaḡar na bḡataḡa 7 riúḡ cum riúbaíl iad cómh mear ir d'féaḡaḡar é, ar eaḡla ḡo bḡeicḡí i ḡcéin iad, 7 ḡo ḡcuirḡí na Riḡirí ar a tóḡir.

XXIV.

ḡaeḡitḡ do cúir ar an mbéarla ro :—

It was, indeed, in this century that the foundations were laid of the new and modern world in which we live ; old words were given new meanings, or borrowed to express the new conceptions, activities and interests which have coloured and formed the life of the last three centuries. To the most fundamental of these conceptions, and their immense effect on the vocabulary of English, we must devote a special chapter ; but first of all it will be well to mention the deposit of words left in the language by the

various historical and religious movements and events of the sixteenth and succeeding centuries.—(*The English Language*, p. 194,—Smith).

In this century,—*ra rémáð doir véas* (*this is clear from the context*) ; the new and modern world in which we live,—*an raoḡal nua ro atá aḡainne inḡiu* ; or borrowed . . . centuries,—*begin a new sentence here ; get rid of the negative, and place the latter portion of the sentence first* ; new conceptions,—*a lán rmaointe nua* ; new activities and interests,—*a lán ḡníomáirta ḡ ḡnótaí nár ḡnát* ; coloured and formed,—*tréir toul i bḡeíðm ar aḡne ḡ ar beata an tuine* ; the more fundamental of these conceptions,—*na rmaointe ba buanaðaraḡe oirta ran* ; their immense . . . of English,—*ḡá cup in-iúl cionnur mar aḡruḡ bḡḡ na bḡocal ḡéarla dá mbárr*.

'*Sa rémáð doir véas* *ir ead do veinead toirnú ar an raoḡal nua ro atá inḡiu aḡainne do cumad. Le linn na h-doirḡe rin ir ead a d' fár ḡad bḡḡ nua i bḡoclaib árra. Laitḡḡ de rna trḡ éad bliadain reo ḡaib tḡrainn tá a lán rmaointe nua ḡ a lán ḡníomáirta ḡ ḡnótaí nár ḡnát tréir toul i bḡeíðm ar aḡne ḡ ar beata an tuine. Ir amlaib, ó am ḡḡ h-am, do tuḡtí na focail árra irtead ra éainnt cum a mbḡḡ rúð do cup i tḡuirḡint. Ní mór tḡinn caibidíol fé leit do rḡríðad aḡ taḡairt do rna rmaointib ba buanaðaraḡe oirta ran, ḡ ḡá cup in-iúl cionnur mar aḡruḡ bḡḡ na bḡocal ḡéarla dá mbárr. Ad tá ré éóm maíḡ aḡainn ar tḡuir cup ríor a ḡéanam ar ar fáḡad d' fḡoclaib ra teanḡain, de ḡearḡaib ḡad níð dár tárla do ḡnótaib raoḡalta ḡ do cúrraib cḡeíðm ón rémáð doir véas anuar ḡo tḡí an lá inḡiu.*

XXV.

Ṣaeòilṡ do cùr ar an mÙearla ro:—

Thus we find that in this branch of our enquiry there is one broad fact, which all must recognise and none can deny. No race of men has ever been known which could not speak, nor any race of animals, which could, or which have made the first beginnings of intellectual language. Facts being the only groundwork of science here is undoubtedly something whereon she may build an inference, and this inference will certainly not be that the faculties of men and animals are radically identical. And if we are told, as we certainly are, that it is more truly scientific to admit such identity, should there not be some other facts, still more significant and equally well established, to exhibit on the other side?—(*The Old Riddle and the Newest Answer*, p. 78).

We find,—1ṛ 1é1ṛ; in this branch of our enquiry,—an fáil a bionn an tAoḃ rān den céirt 'á pléiḃe aṡainn; one broad fact,—aon níḃ amáin; *do not translate* 'broad'; No race of men,—*preface this by*—'Sé níḃ é rin ná . . .; nor any race of animals which could, or which . . . language,—ná aon tṛaṡar ainmíḃte ṡo fáil fíú tṛaḃ cainnte ceapáite aca, munab ionann 1ṛ úrlabṛa ceapṛ; (*for* munab ionann 1ṛ, see *Studies*, Pt. I., p. 202); Facts being the only groundwork of science,—ó 'r é an fíor 1ṛ fear túinn 1ṛ bunabḃar do'n ealaḃáin; build an inference,—ḃeimne a ḃéanaḃ o' fíṛinní eite; radically identical,—ionann náḃ

mór; as we certainly are (told),—fé mar ir deimhin a deirtear; (see Double Relative Construction, Studies, Pt. I., pp. 114-116); should there not be . . . to exhibit on the other side,—a rhetorical question; say,—ba cóir do luict ár mbréaghuighe ran a deimhinú le fírinní eile; equally well established,—(take this before “still more significant”),—n-a mbeaó a comérom o’urraóar orca; still more significant,—a cuirfeáó na luighe orainn sur fírinní surb eaó íaó.

Ir léir, ar an gcuma ran, an faíó a bíonn an taobh ran de’n ceirt aghainn ‘á pléirde; go bfuil don níó amáin nac fuláir do gac doinne a o’ aomáil, 7 nac ceatuiighe o’doinne a féanaó. ‘Sé níó é rin’ná nac eol dúinn don aicme de’n ciné daonna ná go faib úrlabha aca miam; ná don trašar aihmíóte go faib fiú torac cainnte ceapaithe aca, munab ionann ir úrlabha ceart. Ó’r é an fíor ir fear dúinn ir bunaóar do’n ealaóain, níl don amhar ná go bfeáófaíó rí ón méio rin tuar deimhne a o’éanam o’ fírinní eile. Agus ir léir nac amlaíó a o’éarfaíó rí surb ionann nac móir cómaóta an duine 7 cómaóta ná n-aihmíóte. Agus má deirtear linn, fé mar ir deimhin a deirtear, sur cirt a aomáil surb ionann íaó, ba cóir do luict ár mbréaghuighe ran a deimhinú le fírinní eile,—fírinní n-a mbeaó a comérom o’urraóar orca, 7 a cuirfeáó na luighe lom orainn sur fírinní surb eaó íaó.

XXVI.

Gaeóilg do cup ar an mbéarla ro:—

We are apt to deceive ourselves, and to consider heaven a place like this earth; I mean, a place where everyone

may choose to take his *own* pleasures. We see that in this world, active men have their own enjoyments, and domestic men have theirs ; men of literature, of science, of political talent, have their respective pursuits and pleasures. Hence we are led to act as if it will be the same in another world. The only difference we put between this world and the next, is that *here* (as we well know) men are *not always* sure, but *there*, we suppose they *will be always* sure of obtaining what they seek after. And accordingly we conclude, that *any man*, whatever his habits, tastes, or manner of life, if *once admitted* into heaven, would be happy there. Not that we altogether deny, that some preparation is necessary for the next world ; but we do not estimate its real extent and importance. We think we can reconcile ourselves to God when we will ; as if nothing were required in the case of men in general, but some temporary attention, more than ordinary, to our religious duties,—some strictness, during our last sickness, in the services of the Church, as men of business arrange their letters and papers on taking a journey or balancing an account.—(Newman,—*Parochial and Plain Sermons*).

We are apt to,—1st *ró-baoḡal go nḡeimimíō* . . . ; to consider,—*a ráð linn féin gur* . . . ; I mean, a place,—*nó gurḃ aít é, a mēapap a ráð* ; active men,—(*this must be expanded in Irish*) *na daoine bíonn amuic de ḡnát 7 n-a mbíonn a lán ḡnóḡaí ap riúbat aca* ; domestic men,—*íad ran a ó' fanann go bpeaḡ rocaip ra baile* ; *after this, repeat címíō* ; Hence we are led to act,—'Sé tíḡ de rin go nḡeimimíō beapḡ ; the only difference we put,—*tá ro, 7 ro amáin, de ḡeipriḡeaḡt* . . . so péir map a ḡuigimíō-ne é ; here men are not . . . but there,—*transpose the two clauses, putting the negative one last* ; Not that we altogether,

—Ní h-amhlaidh a d'fheirimí, ámh; but we do not,—ac ír amhlaidh ná d'einimí . . . ; We think,—Ír amhlaidh ír d'óid linn; reconcile ourselves to God,—aithrise a d'éanam cum Dé; some temporary attention, more than ordinary,—aithre fé leic a tábairt ar feadh tamaill (do d'ualgairib cneirim); as men of business,—fé mar, inghótaib rasoíalta, a d'eineann duine . . .

Ír ró-basoíal go nd'einimí rinn féin do mealladh, 7 a rádh linn féin gur deallraicé flaitéar Dé leir an tcalam. Nó gur b'áit é, a mearar a rádh, n-ar féidir do gach aoinne a roga pléiríúir do tarrac cuise féin. Címí, ar an rasoíal ro, na daoine bíonn amuic de shnáit, 7 n-a mbíonn a lán ghnótaí ar riúbal aca, go mbíonn a málairt ar fad de cáiteam aimpire aca reácar iad ran a d' fhanann go breaig rocair ra baile; címí go mbíonn ghnó fé leic 7 pléiríúir fé leic ag luic leicrídeácta, luic ealaídan, luic poilicídeácta. 'Sé tís de rin go nd'einimí beairt fé mar ab ionann an rasoíal eile 7 an rasoíal ro. Tá ro, 7 ro amáin, de d'eirídeáct ioir an rasoíal ro 7 an rasoíal eile, do féir mar a cuigimí-ne é, gur d'óid linn go mbeid d'eimne agáinn tál ar an níd atá uainn d'fáigáil, ac nac i gcómnuidé a bíonn an d'eimne céadna ran agáinn i b'fuir. Dá b'fís rin d'eirimí linn féin, dá leigcí duine irteac i b'flaitéar Dé, go mbeadh an réan air, ír cuma cia hé, nó cad iad a béara nó a meon nó a módh beádh ar an rasoíal ro. Ní h-amhlaidh a d'fheirimí, ámh, nac gádh aon ullmú iscáir an t-rasoíal eile. Ac ír amhlaidh ná d'einimí a mear isceairt cad é a gádh-taraisge 7 a méio le rádh an t-ullmú. Ír amhlaidh ír d'óid linn gur féidir dúinn aithrise a d'éanam cum Dé pé úair ír toil linn, cómh maic ír dá mba ná beadh d'fíadaib ar duine de shnáit, ac aithre fé leic a tábairt, ar feadh tamaill, do

ḡualḡairib cpeirim; nó aipe níor fearr a ḡabairt do
 fearbír na h-ḡaḡairpe, nuair a ḡaḡann bḡeoiteaḡt an b́air
 air,—fé mar, i nḡnóḡaib rḡoḡaḡa, a ḡeineann tuine
 a cúro leicḡeaḡa ḡ páirḡar do cúp iḡḡeo, rḡl a ḡcḡíḡeann
 ré ar turur, nó rḡl a nḡeineann ré a cúnnḡairí do ḡocḡá.

XXVII.

ḡaeḡilḡ do cúp ar an mḡḡairḡa ro:—

At length he stood on the broken steps of the high altar, barefooted, as was the rule, and holding in his hand his pastoral staff, for the gemmed ring and jewelled mitre had become secular spoils. No obedient vassals came, man after man, to make their homage, and to offer the tribute which should provide their spiritual superior with palfrey and trappings. No Bishop assisted at the solemnity to receive into the higher ranks of the Church nobility a dignitary whose voice in the legislature was as potential as his own. With hasty and maimed rites, the few remaining brethren stepped forward alternately to give their new Abbot the kiss of peace, in token of fraternal affection and spiritual homage. Mass was then hastily performed, but in such precipitation as if it had been hurried over rather to satisfy the scruples of a few youths, who were impatient to set out on a hunting party, than as if it made the most solemn part of a solemn ordination.

Had become secular spoils,—ir amḡair a b́i luḡt
 rḡoḡaḡa ḡḡéir iḡo ran a ḡoio; no obedient vassals came
 . . . to make their homage,—ní rḡair ḡon luḡt leanaḡna

as teacht na n'ouine ir na n'ouine, 7 g'eilleadh aca 'a g'eallamaint; (*for the progressive form, see Studies, Pt. II., p. 10, sect. 16°*); to receive into the higher ranks of the Church nobility,—*begin this sentence thus*: bíodh supb 'amhlaid a bí ouine mór aca á ghlacadh irteadh imearc luét martha na h-eagailre; at the solemnity,—i láthair na pollamnácta; With hasty and maimed rites,—Sollamnáct b'urte deitinearac ab eadh é; to give the kiss of peace,—as tabhairt póg na ríotcána (do'n Abb nua); póg na ríotcána is a *phrase-noun*; fraternal affection,—báir bhráthartha; spiritual homage,—g'eilleadh dá cómáct rriopadálta; performed,—do léigeadh; as if it made . . . ordination,—*put these words before* "to satisfy . . . party,"—*thus*:—(cóm tapaidh rin sup dhóic leat) nac amhlaid ba cúir é—an cúir ba pollamnáige—de'n coirpeacadh; to satisfy the scruples,—mar fáram do coisubur . . .

Do fearaim fé fé deire ar aghaidh na príom-altóra amac. É cor-noctaithe, do réir na maighle, 7 an bacall na láim aige, ac shan an fáinne reothmar ná an míocht gheanta aige. Ir amhlaid a bí luét raothalta tréir iad fan a shoir. Ní maib don luét leanamna as teacht 'na n'ouine ir 'na n'ouine, 7 g'eilleadh aca 'a g'eallamaint, 7 cáin aca 'a opraíl cuin eic ir a éide do foláthar dá n-uactarán rriopadálta. Bíodh supb amhlaid a bí ouine mór aca á ghlacadh irteadh i mearc luét martha na h-eagailre,—ouine a beadh cóm cómáctac le h-don earbog cum dligthe do cumadh—ní maib don earbog i láthair na pollamnácta. Sollamnáct b'urte deitinearac ab eadh í. Do táinig na bráithre aníor, 'na n'ouine ir 'na n'ouine,—an méir a d' fan díobh—as tabhairt póg na ríotcána do'n Abb nua, 'n-a cómairtha ar báir bhráthartha 7 ar g'eilleadh dá cómáct rriopadálta. Annpán do léigeadh an t-Dirpeann fé

deitneap,—cóm tapaid rin sup dóic leat naé amlaio
 ba cuio é—an cuio ba follamhaige—de'n coirneacaó,
 ac sup amlaio a piteaó tpio mar páram do coisubur
 ógánaé éigin n-a mbeaó fonn orcaoul as fiaóac.

XXVIII.

Σαεοις το cup ar an mbéapla ro:—

Of the victors about two thousand fell. All the spoil, except the prisoners, was given to the soldiers, any cattle being also reserved which was recognised by the owners within thirty days. When they had returned to the camp, laden with booty, about four thousand of the volunteer slaves, who had fought rather feebly, and had not broken into the enemy's lines with their comrades, fearing punishment, posted themselves on a hill not far from the camp. Next day they were marched down by their officers, and came, the last of all, to a gathering of the men, which Gracchus had summoned. The proconsul first rewarded with military gifts the old soldiers according to their respective courage and good service in the late action; then, as regarded the volunteer-slaves, he said that he wished to praise all, worthy and unworthy alike, rather than on that day to punish a single man. "I bid you all be free," he added, "and may this be for the good, the prosperity and the happiness of the State, as well as of yourselves."—(*Livy*,—Book XXIV).

Of the victors about two thousand fell,—Dioó go
 paio an buaio as muinntir Špacchur, bí tímceall óá míle

aca tréir tuirim ; all the spoil was given to the soldiers,—*finish the sentence with this, the main, statement* : “ except the prisoners ” ; any cattle being also reserved,—*say simply* (taob amuic de rna príosúnais). 7 de rna buaib ; laden with booty,—7 a nódáin aca de’n éreic ; posted themselves,—do gábadar áit 7 ionas doib féin ; *but one must supply some such verb as gluar with* “ four thousand . . . slaves,” *and as this is a rather cumbrous subject, gluaréadar (amac) must be repeated after it* (Studies, Pt. I., pp. 237-238) ; *the relative clauses, “ who had fought ” “ and had not broken . . . comrades ” would make the sentence much too cumbrous in Irish. They, together with the phrase, “ fearing punishment,” will constitute a new sentence. Begin with—*1r amlaib a bí easla oíca go scuipfi pionór oíca toirc náir . . . ; which G. had summoned,—*get rid of the relative, and say—*Do bí órvuighe ag Spacchur na fir a teac 1 sceann a céile, 7 bíad na moza ran ba déirdeannaige a táinig ra éruinnú ; May this be for the good,—7 supa’ fearrde . . .

Bíod go raib an buaib ag muinntir Spacchur bí cimeall dá míle aca tréir tuirim. Larmuic de rna príosúnais, 7 de rna buaib a d’ áitín an luét sup leo id lartig de ériocáir lá, do tugad an éreac go léir do rna raigóirí. Nuair filleadar go dtí an longport, 7 a nódáin aca de’n éreic, do gluar cimeall éirpe míle de rna mozaib a táinig dá n-deoin féin irteac ra cosad, do gluaréadar amac, 7 do gábadar áit 7 ionas doib féin ar mulla cnuic a, bí tamall beag ón scamta. 1r amlaib a bí easla oíca go scuipfi pionór oíca toirc náir ériodeadar jó-cálma, 7 náir brúgadar irteac, le n-a scomrádaicib, 1 otrearab na namas. Lá ’r n-a márac do tándar anuar pé éannar a n-oirigeac. Do bí

órvuigíte ag Sracchur na rir do éadé isceann a céile,
 7 b' iad na moḡa ran ba déirdeannaige a táinig ra éruinniú.
 B' é céad ruo a dein an ppoconrui ná na tabrétairí ba
 ḡnát do bponnad ruar ar na raiḡtuíirí ba ríne, do réir
 mar a bi tuillte ada, le n-a ḡcabrú 7 le n-a ḡcalmaét,
 ra cat. Annrán, iocaoib na moḡ, oubaire ré ḡurb' fearr
 leir iad ḡo léir, ioir oic 7 maié, do mólad, ná pionór
 a cur ar doinne a leitéir de lá. "Aḡur órvuigim,"
 ar reirean, "rú ḡo léir a beic raor, 7 ḡura' fearrúe 7
 ḡura' rónaíde 7 ḡura' réanmaire-de ní h-amáin rú-re
 ac an Stát i nbur oteannta."

XXIX.

ḡaeóirḡ do cur ar an mDéarla ro:—

It is a commonplace to say that the dominant conception of modern times is that of science, of immutable law and order in the material universe. This great and fruitful perception so permeates our thought, and so deeply influences even those who most oppose it, that it is difficult to realise the mental consciousness of a time when it hardly existed. But if we study the vocabulary of science, the words by which its fundamental thoughts are expressed, we shall find that the greater part of them are not to be found in the English language a few centuries ago; or if they did exist, that they were used of religious institutions or human affairs; that their transference to natural phenomena has been very gradual and late.—(*The English Language*, p. 218, L. Pearsall Smith).

It is a commonplace to say,—*1r léir do cás (or ní gáth a rath)*; the dominant conception of modern times is that of science,—*ná cuimnígeann aighe an tuine inoiu ar doinnib 1r bunaðaraiße ná an níð 1r ealaða ann*; immutable law and order,—*riar 7 olíße gan élaoclóð*: *make three sentences out of the next English one*; so deeply . . . oppose it,—*ar cuma, dá mb' iad luét curta na coinnib féin iad, so raðað ré na luiße ortá so daingean*; But . . . science,—*ac má iníúcaimíð an éainnt ealaðanta*; we shall find,—*1r é geobam amac*; a few centuries ago,—*a trí nó a ceathair de céadtaib bliaðan ó fóin*; that they were used of . . . ,—*sur focail surb ead iad a bain le . . .*; has been very gradual and late,—*sur diaib ar noiaib 7 le fíorðéirdeannaíße*; transference,—*avoid the abstract of course* (Studies, Pt. II., p. 9, sect. 14°).

1r léir do cás ná cuimnígeann aighe an tuine inoiu ar doinnib 1r bunaðaraiße ná an níð 1r ealaða ann,—'ré rin, riar 7 olíße gan élaoclóð a beit ra nádúir dómanoda. 1r maít an cuimneam é, 7 1r torctamail. 1r amlaib a lionann ré an aighe ar cuma, dá mb' iad luét curta na coinnib féin iad, so raðað ré na luiße ortá so daingean. Dá réir rin 1r deacair dúinne a túirgint cad é mar puo aighe na ndaoine úð in-allód so raib an rmaoineam ran i n-eapnam ortá. Ac na diaib ran má iníúcaimíð an éainnt ealaðanta,—na focail a cuirgeann i n-iúl dúinn na rmaointe 1r bunaðaraiße dá mbaineann leir an ealaðain,—1r é geobam amac, ná raib an cuir 1r mó díob le raðáil in-aon cor ra bdearla, a trí nó a ceathair de céadtaib bliaðan ó fóin; nó, má bíodar, sur focail surb ead iad a bain le cúrraí creioim nó le gnódaí raogálta; 7 an tríß ealaðanta atá anoir leo, sur diaib ar noiaib, 7 le fíor-déirdeannaíße, a d' fár ré ionnta.

XXX.

Ṣaeóilṡ do cúir ar an mbéarla ro:—

It is also to be noticed that in these accounts of the origin of language, the essential element of reason is always quietly smuggled in as a matter of course. Thus Mr. Darwin's wisest of the pithecoids was able to "think of" a device for the information of his fellows. There is not the smallest doubt that any creature which had got so far as *that* would find what he wanted. It is but the old case of the man who was sure he could have written Hamlet had he had a mind to do so. Like him the ape might have made the invention if he had a mind to make it;—only he had not got the mind. So, too, Professor Romanes' missing links use tones and signs which acquire "more and more" the character of true speech; which could not be unless they contained some measure of that character already. But it is just the first step thus ignored which spans the gulf between man and brute.—(*The Old Riddle and the Newest Answer*, p. 80).

It is also to be noticed,—Ṭá níð eile nac mīrðe a ṭabairt fé nðeara; the origin of language,—ar cionnur do ceapað úrlaðra; the essential element of reason . . . of course,—lr é níð é, ná go ṡtuṡtar irteac fé ceilt, mar a ðearpá, 7 ṡan don ionṡna ðéanaíð de, an ruð ir maáctanaige do'n úrlaðra, .i. tuirṡint 7 innṡleacṡ; Thus,—Ar an ṡcuma ran ir eað; Mr. D.'s wisest of the pithecoids was able to,—Aðeir Ṭarṡuin linn go raib ar cúmar an

ápa úo, an ceann ab eagnaióe de rna “pithecoids” . . . ; *Begin the next sentence with*—Don ainmíóe a raḡaó cóm raḡa ran ; It is but the old case of the man,—’Sé úróáíḡa an fíir úo é ; *Like him,—omit altogether* ; only he had not got the mind,—ac ná raib an aigne aige cuige ; So, too,—Ar an gcuma gcéaona ; use tones and signs,—veir ré go nveiníó raḡo feiḡm o’ fúamannaib ḡ de cómaíḡaib nac íaḡo ; which acquire “more and more” the character of true speech,—a bíonn, oiaíó, ar noiaíó, aḡ oul iḡcoramlaḡt le h-úrlaḡra ceapḡ (Studies, Pt. II., p. 10, sect. 16°) ; But it is just the first step thus ignored,—Aḡur ír é an toraḡ ran oíreac,—toraḡ ná raib ann, ac aḡeirḡear a bí ann,—a óéanraḡo ; spans the gulf,—*eliminate the metaphor and use* ḡaḡairḡ oá céile.

Tá níó eile nac míróe a ḡaḡairḡ fé nveara inḡ na na cúnntaírib reo ar cionnur o ceapaó úrlaḡra. ’Sé níó é, ná go ḡḡḡḡar íḡeaḡ fé céile, mar a óéarfa, ḡ ḡan don ionḡna óéanam de, an ruo ír maḡḡanaíḡe o’ n úrlaḡra, .i. ḡuirḡint ḡ inntleaḡt. Ar an gcuma ran, ír eaḡ, aḡeir Óarḡuin linn go raib ar cúmur an ápa úo,—an ceann ab’ eagnaióe de rna “pithecoids”—cuimneaḡ ar feiḡḡ aḡiḡe a ḡaḡraḡo eolap o’ n cúro eile aca. Don ainmíóe a raḡaó cóm raḡa ran, níl don amraḡ i n-don cor ná go bfuíḡeaḡ ré an níó a beaḡ uaíó. ’Sé úróáíḡa an fíir úo é, aḡeirḡeaḡ go bfeáḡraḡo ré an oḡáma úo “Hamlet”—o ḡḡríóḡaḡo, oá mbeaḡ an fonn aip cuige. O’feáḡraḡo an ḡ-ápa úo an ḡreíḡḡ úo o’fáḡáil, oá mbeaḡ ré ar aigne aige é óéanam,—ac ná raib an aigne aige cuige. Ar an gcuma gcéaona ná “missing links” a bíonn ar riúbaí aḡ “Professor Romanes,” veir ré go nveiníó raḡo feiḡm o’ fúamannaib, ḡ de cómaíḡaí nac íaḡo, a bíonn, oiaíó ar noiaíó, aḡ oul i ḡcoramlaḡt le h-úrlaḡra

ceart,—ruo ná féadfaíoir a déanam, muna mbeaó
 toíac ná h-úirlaópa aca ceana. Agus ír é an toíac ran
 oíreac,—toíac ná raib ann, ac aóeirtear a bí ann,—a
 déanfaó náóúir an ouine 7 náóúir an ainmíóe aileá oó
 taóairt o'á céile.

XXXI.

Σαεοίτς οο cúp ar an mbeárla ro :—

If this be so, it must necessarily follow that the Laws of Nature, as Science finds them operating, sufficiently explain not only all that happens in our present world, but also all that must have happened while this world was being produced. According to what has already been said, by the "Laws of Continuity" no more can be signified than that Continuity is a fact, that the world has actually come to be what it is through the continual operation of just the same natural forces as we find at work to-day. That things *did* so happen we have not, and cannot have, direct evidence; for no witness was there to report. We can but draw inferences from the present to the past, and agree that what Nature does to-day, she must have been capable of doing yesterday and the day before. Only thus can continuity of natural laws possibly be established. It would obviously be vain to argue that we must suppose no other forces ever to have acted than those we can observe, because, for all we know, other conditions may so have altered as to make their results altogether different from any of which we have experience.—(*The Old Riddle and the Newest Answer*, pp. 30-31).

If this be so,—*má 'r fíor ran*; it must necessarily follow,—*ní fúláir nó* . . . (Studies, Pt. I., pp. 205-206); the Laws of Nature . . . operating,—*ólúgte na nádúir* *fé mar a d'eir an ealaída a d' oibruígo ríad* (Double Relative, Studies, Pt. I., pp. 114 116); the Laws of Continuity,—*ólúte-leanamnáct ólúgte na nádúir*; that Continuity is a fact,—*go leanann feiðm na nólúgte rin ar feað na raogal*; that the world . . . what it is,—*sur òein òe'n òomán an òomán atá*; we have not, and cannot have, direct evidence,—*begin the next sentence with "cannot have": say here—níl a òeimniú cnuinn ašainn* (Studies, Pt. I., pp. 55-57); *then put the reason, "for 'no witness . . . report" along with ní féadfað a beic*; we can but draw . . . past,—*ac féadfað, ón nío a tuiteann amac anoir, a tuirgint cað é an nío nárb' fúláir a ceangabáil ra tpean-aimpír*; and agree,—*begin a new sentence,—féadfað a ráð . . .*; yesterday and the day before,—*simply—ran am atá caitte*; Only thus can continuity of natural laws possibly be established,—*Ar an gcuma ran amáin ir ead ir feiðir óuin a òeimniú surb ionann feiðm na nólúgte úo i ríe na raete*; It would obviously be vain to argue,—*ir léir go mbeað fé fuar ašainn beic šá áiteam opainn fein*; because . . . altered,—*mar ir feiðir surb amlaio a bi—a šanfiop óuinne—a málaipit ar fað òe cúma ar na neitib n-ar bain na ólúgte leo*; so as to make . . . experience,—*i rliše ir nárb ionann a bfeidm ná a òtopað ir doinnio a címið aš teacé arca anoir*.

má 'r fíor ran, *ní fúláir nó sur leop òe míniú ólúgte na nádúir*, *fé mar a d'eir an ealaída a d' oibruígo ríad*, *ní h-amáin ar a òtuiteann amac ar an raogal ro anoir*, *ac ar a raio aš tuicim amac an faio a bi an òomán ro 'á cúmað*. *Óo fein a bfuil ráioite ceana ašainn*, *ir é ir*

briḡ le dlúť-leanamḡať dligťe na náđúipe, ná ḡo leanann
 feiđm na ndligťe rin ar feađ na raoḡal ; ḡur đein đe'n
 đománanđománatáťre feiđm 7 oibniú na ḡcómáť ḡcáđna
 oipeađ a đimíđ 'á ḡsur i đfeiđm ré láťair. Níl a đeimniú
 cruinn aḡainn ḡur ar an ḡcuma ran oipeađ a tuic ḡađ níđ
 amađ. Ní feađfađ a đeic, mar ná raib đon fínne ann a
 đ'feáđfađ é innrinť dúinn. Ađ feáđfam, đn níđ a tuicteann
 amađ anoir, a tuirḡint cađ é an níđ nárb' fuláir a đeangbáil
 raťrean-aimrin. feáđfam a ráđ, an níđ a đimíđ 'á đéanam aḡ
 an náđúir đománđa inđiu, nađ fuláir nó ḡo raib a đoťrom
 đe đómáť aicí cum níđ mar é a đéanam ran am atá
 caicťe. Ar an ḡcuma ran amáin ir eađ ir feiđir dúinn
 a đeimniú ḡurb ionann feiđm na ndligťe uđ i rin na
 raťe. Ir léir ḡo mbeađ ré ruar aḡainn đeic ḡá aicťam
 orainn réin ná raib đon đómáť rinam ann ađ na đómáťa
 a tuḡaimíđ ré nđeapa anoir. Mar ir feiđir ḡurb amlaio
 a bí—a ḡanfior dúinne—a málairť ar fađ đe cuma ar
 na neicib n-ar đain na dligťe leo, i rliḡe ir nárb' ionann
 a đfeiđm ná a đoťfađ aḡur doinníđ a đimíđ aḡ teáť
 arťa anoir.

XXXII.

ḡaeđilḡ đo cúp ar an mbéapla ro :

Romans, countrymen and lovers ! hear me for my
 cause ; and be silēnt that you may hear ; believe me for
 mine honōur ; and have respect to mine honōur, that you
 may believe ; censure me in your wisdom ; and awake your
 senses that you may the better judge. If there be any
 in this assembly, any dear friend of C sar's, to him I say,

that Brutus' love to Cæsar was no less than his. If then that friend demand, why Brutus rose against Cæsar, this is my answer,—Not that I loved Cæsar less, but that I loved Rome more. Had you rather Cæsar were living, and die all slaves ; than that Cæsar were dead, to live all freemen ? As Cæsar loved me, I weep for him ; as he was fortunate, I rejoice at it ; as he was valiant, I honour him ; but, as he was ambitious, I slew him : There is tears, for his love ; joy, for his fortune ; honour for his valour ; and death, for his ambition. Who is here so base, that would be a bondman ? If any, speak ; for him have I offended. Who is here so rude, that would not be a Roman ? If any, speak ; for him have I offended. Who is here so vile, that will not love his country ? If any, speak ; for him have I offended. I pause for a reply . . . Then none have I offended. I have done no more to Cæsar, than you should do to Brutus. The question of his death is enrolled in the Capitol ; his glory not extenuated, wherein he was worthy ; nor his offences enforced, for which he suffered death.—(Shakespeare,—*Julius Cæsar*).

Romans,—*Δ μῆνιντιρ na Róma* ; countrymen,—*Δ τρεῖς mo típe outcáir* ; lovers,—*Δ cáiríoe mo cumáinn* (*In mo cumáinn, ' mo ' may be either an objective or a subjective genitive. Here it is objective*) ; in your wisdom.—*ó 'r riú ir eágnáiríoe* ; that you may the better judge,—*cum sup fearíoe féadfaíó riú mé méar* ; to him I say,—*ir é deirim-re leir* ; that Brutus' love . . . his,—*nár lúga mo gráó-ra do Cæsar ná a gráó féin* ; this is my answer,—*riú é mo freágra air* ; Not that . . . Rome more,—*nac amlaíó ba lúgaíoe mo gráó do Cæsar é, ac sup móiríoe mo gráó do'n Róim é* ; and die all slaves,—*7 riú-re go léir o'fágaíl báir 'nbu n-odoraíó* : (Studies,

Pt. I., pp. 147-148) ; I honour him,—cuḡaim uḡaim do ann ; death for his ambition,—bár o'á mór-ab-ḡiú ; Who is here ? An aḡlaid atá doinne annro . . . ? so base,—cóm beas mear air féin ; for him have I offended,—mar ir deimhin go bfuilim cionntac na coinnib ; so rude,—cóm barbartha ran ; so vile,—cóm meacta ran ; the question of his death,—ceirt 7 cúir a báir ; not extenuated,—san luigeadó ar

A muinntir na Róma, a tḡeib mo tíre oútcair, a cáirde mo cumainn,—deinib éirteact liom ar ron na cúire atá le pléide aḡam. Éirtigib liom go fóil, cum go scloirḡib ríob ; creitormé ar ron m'iontaobctacta, ḡbio do uḡaim aḡaid dom'iontaobctact cum go screitḡib ríob. Deinib mé cáinead, ór ríob ir easnairde ; 7 múrḡlaid buḡ scéadofacta iotreo sup fearrde féadofaid ríob mé mear. Má tá doinne ra cḡuinníú ro ba cara oílir do Caerap, 'ré deirumpe leir, náir lúḡa mo ḡrád-ra do Caerap ná a ḡrád féin. Annran má fíafḡuigeanḡ ré oíom cad do beir dom éirige cum Caerap, ríob mo fḡeasḡa air : Naḡ aḡlaid ba lúḡaíde mo ḡrád do Caerap é, ac sup móide mo ḡrád do'n Róim é. Cia 'ca b'fearḡ lib, Caerap do beir na beactaid, 7 ríob go léir o'fagáil báir 'nbur nḡadofaid ; nó Caerap o'fagáil báir 7 ríob-re mairactaint fé fadire ? Bí ḡrád aḡ Caerap dom,—caoim a bár ; bí an t-á do air,—deinim cóm-ḡáirdeactar leir ; ba cḡóda an ḡairḡideact é,—cuḡaim uḡaim do ann ; ac fanntuig ré fórlamap,—7 do marbḡuigear é. Sin caoinead aḡaid, oá ḡrád ; cómḡáirdeactar, oá fonar ; uḡaim oá cḡódaact, aḡur bár, oá mór-ab-ḡiú. An aḡlaid atá doinne annro cóm beas ran mear air féin go bfuilingeodad ré é beir 'na oadof ? Má tá, labḡad,—mar ir deimhin go bfuilim cionntac 'na coinnib. An aḡlaid atá doinne annro

còmh bharbartha ran nárth' áil leir beic 'na Rómánac?
 Má tá, labhrao,—mar ip deimhin go bfuilim cionntac 'na
 coinnib. An amhlaid atá doinne annro còmh meacta ran
 ná fuil grádh aige dá tír féin? Má tá, labhrao,—mar
 ip deimhin go bfuilim cionntac na coinnib. Táim as
 feiteam le freagra . . . Má'r ead nílím cionntac i
 n-doinnib. Níl deanta asam do Caesar ac an níó a
 deantaó rib-re liomra. Tá ceirt 7 cúir a báir rcpiocta
 i polla na caetac; san luigeadoú ar a méio le ráó é, ná
 ar a méio a b' fiúntac é; 7 san cúir leir na coirctib ba
 cionntac le n-a báir.

For purposes of comparison we append here a Scotch
 Gaelic rendering of above, which appeared in 1911:—

'Romhanacha, luchd-duthch',
 Agus mo chairdean ! eisdibh air sgàth
 Mo chuis-labhairt, 'us bithibh samhach
 Gus an cluinn sibh ; cuiribh creideas 's na
 Chanas mi an sgàth m'onair, 's'na diultaibh
 Dhomh urram ; cronaichibh mi 'nur gliocas ;
 Mosgailichibh bhur n-inntinnean gus am
 Bi bhur breith na's cothromaiche ; ma tha
 Duine 'sam bith sa chuideachd seo a bha
 Na chaomh-charaid do Caesar, ris-san
 Tha mi 'g ràdh, nach robh gràdh Bhrutuis na's
 Lugh' na ghiàdh-san ; ach ma dh' fhoighnicheas
 'Charaid sin an t-aobhar a dh'eirich
 Mi an aghaidh Chaesair, is e seo
 M' fhreagairt ;—cha'n e gu'n robh mo ghràdh do
 Caesar na bu lugha, ach gu'n robh mo
 Ghràdh do'n Ròimhe na bu mho. Am bu
 Mhath leibh Caesar bhi beò agus sibh

'Nur trailleanaich, no e bhi marbh 'us
Sibh 'nur saoranaich? Ghradhaich Caesar
Mise, 'us do bhrìgh sin tha mi gul
Air a shon; shoirbhich e, agus do
Bhrìgh sin ghairdich mi; bha e mishneachail,
'S do bhrìgh sin dh' urramaich mi e, ach
Bha e àilgheasach 'us do bhrìgh sin
Marbh mi e. Tha dèoir air sgàth a ghràidh;
Aoibhneas air sgàth 'shoirbheachais; urram
Air sgath a mhisnich, agus bàs air
Sgath a shàinnt riaghlaidh, Cò tha seo cho
Truagh gu'm b' fheàrr leis a bhi na thrail?
Ma tha neach 'sam bith, labhraidh e, air-san
Chuir mi oilbheum. Cò tha seo cho doirbh
Nach bitheadh na Romhanach? Ma tha
Neach 'sam bith, labhradh e, air-san chuir
Mi oilbheum. Cò tha seo cho gràineil
Nach gradhaich a dhùthaich? Ma tha neach
'Sam bith, labhradh e, air-san chuir mi
Oilbheum. Stadaidh mi airson freagairt . . .

Cha 'n eil

Oilbheum a' tuiteam air neach 'sam bith.
Cha d' rinn mi air Caesar nach deanadh
Sibhs orm fhein; tha aobhar a bhàis air
A sgriobhadh sìos an teampull Jupiteir,
A ghlòir 'choisinn e gun lughdachadh,
No an cron air na dh' fhuiling e bàs
Air a meudachadh.

XXIII.

ḡaeóitḡ do cúir ar an mBéarla ro :—

When five o'clock struck, the nun heard her say very softly and sweetly, "As I am going away to-morrow, it was wrong of him not to come to-day." Sister Simplice herself was surprised at M. Madeleine's delay. In the meanwhile Fantine looked up at the top of the bed, and seemed to be trying to remember something; all at once she began singing in a voice faint as a sigh. It was an old cradle-song with which she had in former times lulled her little Cosette to sleep, and which had not once recurred to her during the five years she had been parted from her child. She sang with so sad a voice and so soft an air, that it was enough to make anyone weep, even a nun. The sister, who was accustomed to austere things, felt a tear in her eye. The clock struck, and Fantine did not seem to hear it; she appeared not to pay any attention to the things around her. Sister Simplice sent a servant girl to inquire of the portress of the factory whether M. Madeleine had returned, and would be at the infirmary soon; the girl came back in a few minutes. Fantine was still motionless and apparently engaged with her own thoughts. The servant told Sister Simplice in a very low voice that the Mayor had set off before six o'clock that morning in a small tilbury; that he had gone alone without a driver; that no one knew what direction he had taken, for while some said they had seen him going along the Arras road, others declared they had met him on the Paris

road. He was, as usual, very gentle, and he had merely told his servant she need not expect him that night.—(*Les Misérables*).

When five o'clock struck,—omit 'when' and begin a new sentence after 'struck'; it was wrong of him,—b'olc uaidh-Sean; Sister Simplice herself,—Say first,—Simplir ab ainm do'n mhnaoi-miaghalta; was surprised,—táinig iongna uirthi: táinig (not bí) *implies the beginning of that state of mind*; looked up,—bí . . . ag féadaint (Studies, Pt. II., p. 10, sect. 16°); and seemed to be trying,—γ, do péir d'eaillraim, do' iarraidh; All at once she began singing,—riú le ppeib i annran ag gabáil amháin; in a voice faint as a sigh,—ac ba cuma a glór nó ornaiséal; It was an old cradle-song,—ruantraidhe árra ab ead an t-amhán; she sang . . . a nun,—bí a glór cóm brónac ran, γ an fonn cóm binn rin go mbainfeadh ré na deora ón mhnaoi-miaghalta féin; The sister . . in the eye,—níor féad an tSiúr Simplir gan beic ag ríleadh na ndeor dá méid rmaect a bí aici uirthi féin; F. did not 'seem to hear it,—níor dóic leat ar fáintín sup airisí rí in don cor é; she appeared not to,—Sé ba dóic leat uirthi, ná . . ; engaged with her own thoughts,—ag déanam a maectnam uirthi féin; that no one knew,—nárb' fíor d'aoinne . .

Do buaileadh a cúis a cíos. 'D'airis an bean-miaghalta i shá pádh go ciúin γ go ceannra:—"Ó'r puo go mbeadh-ra ag imteact imbáirleadh, b'olc uaidh-Sean gan teact inoiu." Simplir ab' ainm do'n mhnaoi-miaghalta. Táinig iongna uirthi nuair ná raib M. Maveleine ag teact. Le n-a linn rin do bí fáintín ag féadaint ruar ar ceann na leabha γ í, do péir d'eaillraim, do' iarraidh cuimneam ar puo éigin. Siú le ppeib i annran ag gabáil amháin. Ac

ba cuma a glór nío ornaiséal. Suantraidhe árra ab' ead an t-amhrán; 7 bíod sup minic ceana a cuip rí Coréio beas a leanb, a coislaó leir, níor cuimniú rí air oirlead 7 aon uair amáin lairctiú de rna cúis bliadóna 'n-a maib rí rgarcta leir an leanb. Bí a glór cóm brónac ran, 7 an fonn cóm binn rin, 7o mbainfead ré na deora ón mnaoi-maígalta féin. Níor féad an tSiúr Símplir san beic as rílead na n-deor, dá méio rmaect a bí aici uircti féin. Do buail an clog air, ac níor dóic leat ar faintín sup airiú rí é in aon cor. 'Sé ba dóic leat uircti, ná maib aon aipe aici dá tabairt o' doinníó dá maib na tímceall. Do cuip an bean-maígalta an cailín aimprie fé déin an tige n-a mbíod faintín as obair, 7á fiafraíde de'n dóirpreoir ar fill M. Madeleine, 7 an fada 7o mbead ré as an ocharlainn. O'fill an cailín i gcionn cúpla neomat. Do bí faintín san cor a cup oí, 7 í, do réir deallraim, as déanam a maectnam uircti féin. Oo labair an cailín aimprie 7o ciúin 7á ráó leir an mnaoi-maígalta sup imctiú an Maor roim a ré a clog ar maidin i scarpárte beas; é in'-aonar 7 san tiománaríde aige; nárb' fíor o' doinne cad é an tneó bail 'n-ar 7aib ré. 7o noubairt cuir aca 7o breacadar é as gabáil an bótar 7o n-árrar, 7 cuir eile aca 7o párrar; 7o maib ré ana-ciúin, mar ba 7nát, 7 ná noubairt ré le n-a feirbíreac ac náir 7áó oí beic as bract-air i gcóir na hoirde.

XXXIV.

7aerúis do cup ar an mbéarla ro:—

After a time the river became more than usually rapid from continuous rains, and drove the casks by cross eddy

to the-side guarded by the enemy. There they were seen, sticking in beds of willow which grew on the banks, and the matter being reported to Hannibal, he set a strict watch, so that nothing sent to the town down the Volturnus might escape him. However, a vast quantity of walnuts, thrown out of the Roman camp, and floated down the middle of the stream, was caught on hurdles. At last the inhabitants were reduced to such want that they tried to chew leathern thongs and the hides of their shields, steeped in hot water, and scrupled not to devour mice; or, indeed, any living creature; even every kind of grass and roots they tore up from the bottom of the walls. The enemy, having ploughed up all the grass-grown surface outside the ramparts, they sowed it with rape, upon which Hannibal exclaimed,—“Am I to sit still before Casilinum till those seeds grow?” He who hitherto had not listened to a word about stipulations, now at last allowed them to discuss with him the ransom of free-born citizens. Seven ounces of gold was the price agreed on for each. Having received a guarantee of safety, they surrendered. They were kept in chains till all the gold was paid.—(Livy,—Bk. XXIII).

Drove the casks by cross-eddy,—*γ το θειν ραν, γ αν ευλιτε ερορτα να καρτα το τιομαιντ ιρτεαδ ι λειτ να ναμαιο*; There they were seen, . . . the banks,—*το υι ραίλεαδα ας ραρ σο τιυς αρ βρυαδ να ηαβανη, γ το connactar na carca γ ιαο ραιυτε να μεαρς*; he set a stricter watch,—*το μεαυις ρειρεαν αν λυετ ραιρε*; a vast quantity of walnuts,—*ζεαρρα-ευιο ενότα ρρανναδα*; were reduced to such want,—*εαινις ζορτα εομ μορ ραν αρ . . .*; scrupled not,—*νιορ υρεαν λεο*; even every kind of grass,—*supply “να νιορ ζραιν λεο”*; The enemy . . .,—*σε θειν αν ναμαιο ανηραν, να . . .*: (*να is justified by the fact*

that this was an extreme measure); they sowed it,—insert “*ac ba mairt an maire ag muinntir an baile é* (Studies, Pt. II., p. 5, sect. 7°); upon which Hannibal exclaimed,—*Annran ir ead aoubairt Hannibal an focal úo*; Am I to sit,—*An amlaib a caitead-ra panamaint . . .*; a word about stipulations,—*aon tráct ar coingiallaib*; Seven ounces . . . each,—*Seact n-únnraí óir an tuine an luac do rocuigead eatorcta*.

1 gcionn tamail do bí rruic na h-abann ag dul i mipe leir an ríor-báirtis, 7 do thein ran, ir an cuilte éorcta, na carca do tiomáint irteac i leit na námao. Do bí raileaca ag fár go tiug ar bhuac na h-abann, 7 do connactar na carca 7 iad ráibte 'na mearg. Do h-innread an rgeal do Hannibal. Do méaduig reirean an luic faire, i utreo ná féadói doinnib do cup leir an abainn anuar go dtí an baile móir a sanfior do. In' aithéoin rin do caitead gearra-cuio cnóta fpanncaca a longport na Rómánac, 7 tánaoan na cnóta ran anuar ar bárr uirge i lár an tppocta, 7 do rugad oicta le cliaib. Fé theine táinig gorta cómh móir ran ar muinntir an baile go scaitib na h-ialla leacair 7 reití na rciait irteac i n-uirge beirbte, 7 iarract a theanam ar iad a cógaint. Níor bhean leo luca nó aon trasar aithéoin do'ite, ná níor gráin leo na preamaca 7 an fear a bí ag fár ag bun na bfallaí do tóe aníor, 7 a do'ite. 'Sé thein an namao annran, ná a raib de'n talam fé fear larmuic de rna falluib do treamad. Ac ba mairt an maire ag muinntir an baile é, do cuireadair ríol raibe ann. Annran, ir ead, aoubairt Hannibal an focal úo—“An amlaib a caitead-ra panamaint annro rocair ór cómair Cárilin go dtí go bfaib an ríol úo?” Agus bíob nár toil leir go dtí ran éirteact le h-aon tráct

Δρ εοιγξιαλλαδαίβ το εϋς ρέ ανοιρ τοίβ ceao cainnte
 leir iotaoð puaργαιτα na paop. Seaot n-únnraí óir an
 duine an luac to pocpuigeað eatorcta. To euaið Hannibal
 i n-urpaðar aip so leosfi paop iao, 7 to gáilleaðar.
 Ac to coimeaðað i ngeimlíb iao so toí sup díolað an
 t-óρ so léir.

XXXV.

Σαεοίτς το εϋρ αρ an mbéapla po:—

To turn, however, from these old controversies to secular matters, we find that the English language became after the middle of the sixteenth century, greatly enriched by far-fetched and exotic words, gathered from the distant East and West by the English travellers, merchants and adventurous pirates. The English people, who had so long used their energies in the vain attempt to conquer France, found now at last their true vocation in seaman-ship, and their truer place of expansion in the trade, and finally the empire, of India and America. The exotic words that had found their way into English before this date had, as we have seen, come almost entirely at second hand by the way of France; but now that England was forming a more independent civilisation of her own, and Englishmen were getting for themselves a wider knowledge of the world, the French influence, though still strong, was not paramount, and these travellers' words were borrowed either directly from native languages, or from the speech of the Portuguese, Dutch and Spaniards, who had preceded English sailors in the distant countries of

the East and West.—(*The English Language*, pp. 197-198,—L. Pearsall Smith, M.A.).

To turn,—*Deinimír* . . . 7 *iomróð* ; we find,—*begin a new sentence here*—*Seobam amac* ; became greatly enriched,—*sur deasaid* . . . 1 *meio* 1 *meite* ; far-fetched and exotic words,—*cnórac focal iaracra* ; the English people . . . France,—*get rid of the relative* (*Studies*, Pt. II., p. 6, sect. 9°) ; *do bí muinntir Sárana tréir a nirt go léir do cup i bfeidm do' iarraid buacdainc ar an bfrainnc* ; 'vain' will be expressed in a separate sentence :—*ac bí teirte orca slan* ; found their true vocation in seaman-ship,—*Dubradar leo féin surb é b' fearra doib dul isceannar na bfairrigh móra* ; their truer place of expansion,—*7 surb é ba cairbhise doib díol ir ceannac do cup ar riúbal* . . . ; and finally the empire,—*7 go mb' féidir, in deire na dála, go bfuigóir an lám-uadair orca* ; The exotic words . . . France,—*na focail iaracra do tárla ra béarla roimhir reo, tuigimí sur trío a bfrainnc a táinig a bfuirmór cúgáinn ó tíorcaib eile* ; forming . . of her own,—*bí . . do' iarraid nóra fé leit 7 béara fé leit do tarrac cúca féin* ; the French influence,—*preface by*—*táinig de rin* ; though still . . paramount,—*ná raib oiread ran focal frainncire á tadbairt irteac ra béarla a tuillead* ; and these . . borrowed,—*ac surb amlaid* . . .

Deinimír na reana-ceilteanna úo do cup i leat-taib 7 iomróð ar neitib raogalta. Seobam amac sur deasaid an béarla, 1 meio 7 1 meite, ó lár na rémad h-aoire deas, le cnórac focal iaracra do dein cairtealaidte Sárana 7 ceannaidte 7 fogluirde mara do bailiú irteac ann, ó'n oirdear 7 ón iartar i gcéin. Do bí muinntir

Sárana tréir a nirt go léir do cup i bpeirém ad' iarraid
 buáctaint ar an bfrainne. Ac bí teirte orda glan.
 Dubhadar leo féin fé dheire supb é b' fearra dóibí dul
 i sceannar na bfairrighí móra, i supb é ba cairbhíge dóibí
 díol ir ceannac do cup ar riúbal le muinntir na n-lnoiača
 i le muinntir Ameirioca, i go mb' féidir, inoieir na
 dála, go bfuighoir an lám-uáctair orda ran. Na focail
 iaračta a čárla ra bčarla noimír reó, tuigimio sup trío
 an bfrainne do čánadar a bfuirmór cūgáinn ó čiorčaič
 eile. Ac bí muinntir Sárana anoir ad' iarraid nóra
 fé leit i bčara fé leit do čarrac čúča féin, i bí eolar
 níor fearr aca 'a foláčar dóibí féin ar čúrrai raogalča.
 Čainis de rin ná raič oirėad ran focal frainneire 'a
 otabairt irėac ra bčarla a čuillead, ac supb amlaič
 a tučad na téarmai čairčalaidčte úo ar iaračt ó rna
 teangčadaič a bí 'a labairt i očiorčaič ičėin, nó b' féidir
 ó čainnt na bporčingėileac nó na bplėimionnac nó na
 Spáinneac a bí inr na čiorčaič rin pul ar čuir don
 mairnéalac Sáranač cor ar čalam čirm an Oirčir nó an
 iarrair.

XXXVI.

Gaedilg do cup ar an mbčarla ro :—

Just as a pilgrim journeying along a road on which
 he has never been before thinks that each house he sees
 in the distance is the inn, and finding that it is not, sets
 his hopes on the next, and so on with house after house,
 until at last he comes to the inn ; in like manner the soul
 of man, as soon as she enters on the new and untried path-
 way of this life, directs her eyes towards the goal of the

Supreme Good, and whatever she sees with any appearance of good in it, thinks that is the object of her quest. And because at first her knowledge is imperfect, owing to inexperience and lack of instruction, things of little worth appear to her of great worth, and so she begins by fixing her desires upon these. Hence we see children first of all set their hearts on an apple; then at a later stage, they want a bird; then, later, fine clothes; then a horse, and then a mistress; then they want money, at first a little, then a great deal, and at last a gold-mine. And this happens because in none of these things does a man find what he is in search of, but thinks he will come upon it a little further on.—(Dante,—*On the Growth of Man's Desires*).

Just as,—*Nuair a bionn . . .*; journeying along a road on which he has never been before,—*as cur oe, ran bōcár, 7 san eolar na rliḡe aige*; thinks,—*ir amlaibh ir roic leir*; and finding that it is not,—(*new sentence*)—*ac nuair a cionn ré nac é*; sets his hopes on the next,—*cuiréann ré a d'úil ra céad tigi eile*; in like manner the soul of man,—*mar rin d'anam an duine, leir*; as soon as she enters on the new and untried pathway of this life,—*cóm luac ir a cornuigéann an duine ar bōcár na beaḡaibh ro do cur oe, 7 san eolar na rliḡe aige fōr*; the goal,—*omit altogether* (Studies, Pt. II., p. 5, sect. 6°); the Supreme Good,—*an nio ir maic car ḡac nio*; thinks that it is the object of her quest,—*ramluigéann ré ḡarb é an ruo a bionn uair é*; imperfect,—*nac ro-beaḡt . . .*; owing to inexperience and lack of instruction,—*tré earba taicige 7 teagairḡ*; Hence we see children first of all set their hearts,—*mar ḡeall air rin, ireaib, a cimir an duine, 7 san aige 'a rannḡaibh ar roir, (7 é 'na leanb) ac . . .*; And this happens because . . .,—*asur ir é cuir ḡo rairigéann ran, mar . . .*

(See Identification, Type II d., Studies, Pt. I., p. 25) ; thinks he will come upon it a little further on,—*ir amlaiõ a meapann ré go dtiocfaiõ ré ruar leir ar ball.*

Nuair a bíonn deoraidhe ag cur de fan bótar, 7 san eolar na rliḡe aise, *ir amlaiõ ir doic leir, ḡac tiḡ a cionn ré tamall uair, ḡurb é an tiḡ tabairne é.* Ac nuair a cionn ré nac é, cuipeann ré a dúil ra céad tiḡ eile, 7 mar rin doib, diaiõ ar noiaiõ, go dtí ra deirne go dtiḡ ré go dtí an tiḡ órda. Mar rin o'anam an duine, leir,—cóm luac ir a corruigeann an duine ar bótar na beataõ ro do cur de, 7 san eolar na rliḡe aise fóir, oirigeann ré a fúil ar an níò ir maic tar ḡac níò, 7 pé níò ir deallraatac leir an maic ran ar don traḡar cuma, ramluigeann ré ḡurb é an ruo a bíonn uair é. Agus de briḡ nac mó-beact an t-eolar a bíonn aise ar dtúir, tré earba taitiḡe 7 teasairḡ, an níò nac fiú é ac an beasán, ramluigeann an duine ḡur fiú móran é, 7 ar an ḡcuma ran ir in a leicéir rin a bíonn a dúil ar dtúir. Mar ḡeall air rin, ir ead, a cimió an duine, 7 san aise 'a fannatú ar dtúir, (7 é 'na leanb) ac—an t-uball ; annran, níor oéirdeannaige, éan ; annran airir, éadac uaral ; na diaiõ ran, capall ; annran méirphead ; airḡeaõ annran,—beasán de ar dtúir,—annran móran de, 7 indeirne na dala, mianac óir ! Agus ir é cúir go raiuigeann ran, mar, biõ ná faḡann an duine i n-doinniò oiõb-ran an ruo a bíonn uair, *ir amlaiõ a meapann ré go dtiocfaiõ ré ruar leir ar ball.*

XXXVII.

ḡaeḃuḡ do cṡr ar an mbéarla ro:—

“It’s a pity you can’t swim,” said Meldon. “You look hot enough to enjoy the water this minute.”

Meldon himself stripped, stood for a minute on the edge of the rock stretching himself in the warm air. Then he plunged into the water. He lay on his back, rolled over, splashed his feet and hands, dived as a porpoise does. Then, after a farewell to the Major, he struck out along the channel. In a few minutes he felt bottom with his feet and stood upright. He heard the Major shout something, but the echo of the cliffs around him prevented his catching the words. He swam again towards the shore. The Major continued to shout. Meldon stopped swimming, stood waist-deep in the water, and looked round. The Major pointed with his hand to the cliff at the end of the channel. Meldon looked up. A man with a rope around him was rapidly descending. Meldon gazed at him in astonishment. He was not one of the islanders. He was dressed in well-fitting, dark-blue clothes, wore canvas shoes, and a neat yachting cap. He reached the beach safely and faced Meldon. For a short time both men stood without speaking. The Major’s shouts ceased. Then the stranger said—“Who the devil are you?”—(*Spanish Gold*,—pp. 88-89).

You can’t swim,—ná fuil pnám aḡat: *observe the difference between*—níl punnce aḡam, *I can’t dance (habitual*

incapacity), and ní féidir liom rinne, which may denote mere temporary or accidental incapacity; this minute,—anoir munab ionann ir fuam: (Studies, Pt. I., pp. 202-203); in the warm air,—this is better kept as a separate sentence; plunged,—express by riú, without a verb; He swam,—Do d'íris ré ar fhnám; a man with a rope around him,—fear 7 téad aise mórtóimceall ar a cábail; in astonishment,—7 iongna a éiríde air; yachting cap,—caipín . . . mar a beaó ar fear ártaiş feoil; safely,—san don umáir; Who the devil are you?—In ainm an diabail cia hé túra: notice how the third pers. pronoun anticipates sometimes the first or second person.

“ 1r truaş ná fuil fhnám aşat,” ar’ an Maolbúnaó.
 “ 1r dóca, 7 an croc atá ort, so ndéanfaó tumaó cairbóce
 dúit, anoir, munab ionann ir fuam.”

Do bain ré a cúir éadais de, 7 d’ fán ’na fearaí
 ar bhuac na h-aillle. B’i ana-brotaí ann. Do bain ré
 fearaí ar féin, 7 riú irteaó ran uirge é. Do luis
 ré ar a dhrom, do dein é féin d’ iomlois, do buail an
 t-uirge d’á coraib ir d’á lámhaib, 7 do cum é féin mar
 a déanfaó muc mára. Annpán, tréir plán d’fásgaint
 aş an şCaptaen, riú amac é fan caoil an cúain. I
 şcionn poinnt neomataí do mótuig a cora an şpinneall,
 7 d’éirig ré na coilş-fearaí. D’ airig ré an Captaen
 aş şlaodá, ac coiméad mac-alla na n-ailltpeaca
 mórtóimceall é şan briş na cainnte do cábairt leir.
 Do d’irig ré ar fhnám car n-air iotreo na tráşa. Do
 lean an Captaen aş şlaodá. Do rtaó an Maolbúnaó
 de’n trnám, do fearaí ré mar a faib ré, 7 an t-uirge
 aníor le n-a cúm. D’ féad ré mórtóimceall. Do řin
 an Captaen a lám iotreo na h-aillle a b’i aş ceann an

éadail. 'D' fheadh an Maolbúnaic ruar. Is amhlaidh a bhí fear ann 7 téadh aige mórtuimceall ar a cábail, 7 é a's teacht anuas go tairbhe. 'D' fheadh an Maolbúnaic ari, 7 ionghna a éiríde ari. Níor dhuine de mhuintir an oileáin é. Bhí culaic éadais éir-guim ari, 7 bróga canpáir ar a coraib, 7 cairín néata ar a ceann aige, mar a bheadh ar fear ártaisí feoil. 'Do fhoir ré an t-áris san aon iomáir, 7 fearaim ré ar aghaidh an Maolbúnaic amac. 'D' fan an beirt aca ar fear taimill san labhairt. 'Do rtao an Captaen de'n glaothac. Anghar do labhair an duine iadacta:—

“In ainm an diabail,” ar reiréan, “cia h-é tú?”

XXXVIII.

Saebilis do cur ar an mbéarla ro:—

In the midst of this panic Antonius omitted nothing that a self-possessed commander or a most intrepid soldier could do. He threw himself before the terrified fugitives, he held back those who were giving way, and wherever the struggle was hardest, wherever there was a gleam of hope, there he was with his ready skill, his bold hand, his encouraging voice, easily recognised by the enemy, and a conspicuous object to his own men. At last he was carried to such a pitch of excitement, that he transixed with a lance a flying standard-bearer, and then, seizing the standard, turned it towards the enemy. Touched by the reproach, a few troopers, not more than a few hundred in number, made a stand. The locality favoured them, for the road was at that point particularly narrow, while the bridge

over the stream which crossed it had been broken down, and the stream itself, with its varying channel and its precipitous banks, checked their flight. It was this necessity or a happy chance, that restored the fallen fortunes of the party. Forming themselves into strong and close ranks, they received the attack of the Vitellianists, who were now imprudently scattered. These were at once overthrown. Antonius pursued those who fled, and crushed those that encountered him. Then came the rest of his troops, who, as they were severally disposed, plundered, made prisoners, or seized on weapons or horses. Roused by the shouts of triumph, those who had lately been scattered in flight over the fields hastened to share in the victory.—(Tacitus,—*Histories*, Book III).

In the midst of this panic,—*Ṫá méio ṛṣannṛa a bÍ ar na fearṛaib*; omitted nothing . . . níor tús . . . *ṛaillige i n-aon níó 'ṫár céart* . . . ; could do,—*cúimneam oṛta*; *observe the contamination in 'ṫár céart* *cúimneam oṛta* (Studies, Pt. I., pp. 198-201); He threw himself before the terrified fugitives,—*É ṡá tairbeáint féin 'ṫó'n muinntir a bÍ aṡ teicead le neart ṛṣannṛa*; wherever the struggle was hardest,—*an áit ba 'ṫéine 'na ṛaib an tpoio*; wherever there was a gleam of hope,—*ḡ n-a ṛaib ṛúil éigin le ṛuapṡailt*; his encouraging voice,—*é aṡ bpoṛtú na buiríne cum buactaint*; easily recognised . . . his own men,—*make this a separate sentence*; some such words as—*fear oirṫearc uapal had better be inserted at the beginning* (Studies, Pt. II., p. 5, sect. 7°); a flying standard-bearer,—*say*:—*nuair a connaic ṛé ṡiolla brataig aṡ teicead*; Touched by the reproach, a few troopers,—*bí ṛṡata marcad ann, tímceall céad, ḡ 'ṫó tuiṡeadap ṡur cúca féin a bÍ ṛé*: (Studies, Pt. I., p. 209-210—Introductory *ta*); The locality favoured them,—*bí an áit*

oiriamnac éuise ; at that point,—*omit altogether* ; (Studies, Pt. II., p. 5, sect. 6°) ; and the stream itself,—*begin with* : Ruo eile de ; It was . . party,—b'éisín doib rtao, 7 pé'ca ón rtao ran, nó ón rač a beic ořta, do dein buaid de'n ruasairt ; Forming received,—Siúo 'na noiormaid olúta dočta iao iscoinnib rluaište bitellur ; who were now . . .,—*begin a new sentence* :—1r amlaio a biođar ro . . . ; imprudently,—*make this parenthetic* : ruo nárb ealađa doib ; These were at once overthrown,—*join this to preceding* :—iotreo surb uirirte buacđaint ořta ; Then came the rest of his troops,—Siúo éuise an éuro eile dá buioib annran ; as . . . disposed,—do péir mar ab' áil leo péin.

Dá méio an rđannra a bí ar na fearaib, níor éus Antómiur failliđe in-aon níđ o'ár ceart do čaoireac čuirđionac nó do řaiđoiúir čalma cuimneam ořta. É đá čairbeaint péin do'n muinntir a bí ađ teicead le neart řđannra, 7 ađ coimead řiar na bfeap a bí ađ đéillead. An áit ba deine 'n-a řaib an tpoio, 7 'n-a řaib řúil éisín le řuarđailt, ir ann a bí řé, 7 é ađ tpoio đo calma đarđa, 7 é ađ bpořtú na buioe cum buacđaint. Fear oirdeapc uapal, đurb uirirte do'n namao é aicint, 7 dá éuro fear péin lán a řúil o' řađail de. řé deire čainis oirpad ran buile air, nuair a čonnaic řé điolia bratais ađ teicead, đur dein řé a řleas do řáđad tpio, 7 bpeic ar an mbpatac annran, 7 é iompod i leic na namao. Bi řđata marcad ann, čimceall čeao, 7 nuair a čuiseadap đur čúca péin a bí řé, do deineadap an řođo do řearam. Bi an áit oiriamnac éuise, mar bi an bđap ana-čúmanđ ar řao, 7 an ořoicead a bí oř cionn an tpočta, bí řé leasđa. Ruo eile de, do cuiread corc leir an oteicead mar đeall ar leabaid an tpočta beic čom acđannac ran, 7 a bpuacá

cóm árú. D'éigín doibh ítao, 7 pé 'ca ón ítao ran, nó
 ón íat a beic oíta, do d'ein buaidh de'n ruadairt. Siúo
 'na noíormaibh olúta docta íao iscoinnibh rluadigte
 bitellur. Ir amlaibh a bíodair ío, 7 íao ígaríta ó n-a
 céile (íuo nárb' ealaída doibh), i oíreo íuribh uirirte
 buadaint oíta láitíeac. Do leanaibh ar teiceadair, 7
 do baríad ar íearaibh iscoinnibh Antóniur. Siúo cuige
 an cúio eile dá buidhíbh anníran, 7 íao as creadad, nó
 as cógaint íríorúnaic, nó as aimpíú eac ír írm, do íeír
 íar ab' áil leo íeín. Do ílaodadair le h-ácar toirí ío
 íaibh buaidhte ada. Na íir a bí as teicead ar íuo na
 ípáiríeanna, d'áirígeadair an ílaodad ácar íin, 7 ánaodair
 íe d'eín a muinntíre íeín cum páirí do íabáil leo ía
 buaidh.

XXXIX.

Íaeóilí do cúir ar an mbéarla ío :—

Self-discipline is grounded on self-knowledge. A man
 may be led to resolve upon some general course of self-
 discipline by a faint glimpse of his moral degradation ;
 let him not be contented with that small insight. His
 first step in self-discipline should be to attempt to have
 something like an adequate idea of the extent of the disorder.
 The deeper he goes in the matter the better ; he must try
 to probe his own nature thoroughly. Men often make
 use of what self-knowledge they may possess to frame for
 themselves skilful flattery, or to amuse themselves in
 fancying what such persons as they are would do under
 various imaginary circumstances. For flattery and for

fancies of this kind not much depth of self-knowledge is required ; but he who wants to understand his own nature for the purposes of self-discipline, must strive to learn the whole truth about himself, and not shrink from telling it to his whole soul :—

To thine own self be true, •
And it must follow, as the night the day,
Thou canst not then be false to any man.

The old courtier, Polonius, meant this for worldly wisdom ; but it may be construed much more deeply.—(Help's *Essays*, p. 9).

First sentence,—Ní bíonn rmaéct ar duine féin ac mar a mbíonn aithe aise ar féin ; by a faint glimpse of his moral degradation,—*begin second sentence with this*—Má bíonn poinnt beas eolair ašat ar a olcar ašaoi ; may be led to,—*say*—féadfaidh rian a cur 'na luíge ort ; some general course of self-discipline,—šur ceart uuit tu féin do rmaéctú i rluíge éigin ; let him not be contented with that small insight,—ac ní cóir beic rárta leir an poinnt beas eolair rin : (*for beas uninflected, see Studies, Pt. I., p. 239*) ; the deeper he goes,—*continue the construction with the 2nd person* ; he must try to probe his own nature thoroughly—caiteir tu leanmáint riar ar šo uí šo uíuigir tu féin trío ríor ; Men . . . flattery,—lr mimic ná tíg de'n eolair a bíonn aš duine ar féin, ac reir cum é féin do mólaó, šan an mólaó do tuilleam ; or to amuse themselves in fancying,—nó šan ac caiteam aimpire a deanam de, šá fiaffaíde de féin ; under various imaginary circumstances,—in a leicéir peo nó a leicéir riú de cár ; For flatteries and for fancies of this kind,—

Níl ra méid rin ac plámár nó camarlár (Introductory tá, Studies, Pt. I., pp. 209-210) ; must strive to learn,—ní mór dó an fírinne go léir do loíḡ go díceallac ; not shrink from telling it to his whole soul,—ḡ san fiacal do cup ann ḡá innrint dó féin.

Ní bíonn rmacct ar duine féin ac mar a mbíonn aítne aige air féin. Má bíonn poinnt beas eolair aḡat ar a olcar ataoi, féadfaid ran a cup na luíge ort sup ceart duit tu féin do rmacctú i rliḡe éigin. Ac ní cóir beic rárta leir an poinnt beas eolair rin. Má'r áil leat tu féin do rmacctú' isceart 'ré céad puo ná a céile nac mirdé duit a déanam, ná díceall a déanam ar a tuisint go cruinn cad é a olcar ataoi. Dá doimne a téirdeann tu irteac ra rḡéal ir ead ir fearr é. Caitiró tu leanmáint riap air go dci go dtuisir tu féin trío ríor. Ir minic ná tis de'n eolar a bíonn aḡ duine air féin ac reirt cum é féin do molaḡo san an molaḡo do tuilleam ; nó san ac caiteam aimpire a déanam de ḡá fiarfaiḡe de féin cad a déanfaḡo duine mar é, dá mbeaḡo pé in a leicéir reo nó a leicéir riúo de cár. Níl ra méid rin ac plámár nó camarlár, ḡ ní ḡáḡ puinn eolair ort féin cuige. Ac an té sup máit leir é féin do tuisint, o'fionn é féin do coimeaḡo pé rmacct, níor mór dó an fírinne go léir do loíḡ go díceallac, ḡ san fiacal do cup ann, ḡá innrint dó féin :—

Tuiscear tu féin san feall,
Ir leanfaid de, mar 'leanann oirde lá
Ná féadfair beic do' feallaire do'on neac.

Eaḡna faoḡalta ab ead an méid rin, dar leir an bplámárfaiḡe úo, Polóniur ; ac ir féioir bríḡ ir doimne ná ran do baic ar.

é, bíodh sup noctad na d'iaidh rin é ; In the number,—*preface by* :—b'iaidh fírinne idh ran ná . . . ; sacramental,—*translate by a clause* :—buaidh atá ar nór buaidh rárcaiminte ; *translate the FIRST part of this English sentence by a separate sentence* FOLLOWING : *begin with*—b'rin idh an dá alt d'altaidh an Chreirim Chaitlicide ; especially resisted,—ir mó n-ar cuir . . . na scoinnib ; the Reformation,—luict learuigte na h-eagailre ; Since . . . movement,—tíeir cornuigte d'oidh rin ar an eaglaír d'atnuadaint ; and this . . . those doctrines,—b' rin veire le h-araigóint 7 díorpdíreadt i mearg fupmór na n-daoine i dtaidh an dá fírinne rin ; The good fortune which . . .,—*get rid of the relative* (Studies, Pt. II., p. 6, sect. 9°) ; bí ran de rat ortá ran (for partitive de, see Studies, Pt. I., pp. 154-156) ; that it has happened to them,—d'r fear sup mar rin a tárla d'oidh rin ; a sort of compensation . . . involved,—*the Irish will be much more personal and concrete* (Studies, Pt. II., p. 9, sect. 14°) ; an t-ainbfiór 7 an t-aineolar úd atá orainn ón t-reanaimir i dtaidh na coo' eile d'oidh, ir uraidhe d'áinn é fulang go foitnead.

Uaireannta, nuair a ráinigéann na d'féidir neite áiríte nó fírinne áiríte do d'eimniú, 7 na d'féidir doinnidh a cuir ríor n-a cúir leir an ainbfiór ran, tuiteann ruo éigin amad—ruo éigin ná raibtar as b'rat air—7 a d'eimniúéann cuir d'oidh, 7 na t'eannta ran, a cuireann na luige orainn na d'míre d'áinn foitneam d'taidh a d'oilléire atá an cuir eile d'oidh. Ir uirirte dá cár a luaidh 'n-a raib d'eimniú foilléir, ón t-reanaimir, ar fírinneib bunaodaraí, 7 sup tárla ar d'áir náir noctad é, bíodh sup noctad 'na d'iaidh rin é. D'iaidh fírinne idh ran, ná an t-áiréann 7 an buaidh úd dondaíta na h-eagailre,—

buað aca ar nór buaða rácráimínte. B'fín iad an dá aic' acaib an Éireoinn Catoilicibe ir mó n-ar cuip luét leauiúte na h-Eagailre na scoinnib. Tréir tornuigte dóib fín ar an Eaglaif d'atnuácaint do cuiread ór cómair an traoşail na leitreaca şearpa úo Ignatiur naomta, 7 do pnomad reana-úrnuigte na h-Eagailre. B' fín deire le h-araşóint 7 .dóirpóireadct, i mearş fupmór na n-daoine, i dcaob an dá fírinne fín. Bí ran de rať orca-ran, 7 féadfaib an rať céadna teadct ar cuille aca. Aşur bíod ná .tiocfaib, ó'r fear şur mar fín a tárla dóib fín, an t-aibéir 7 an t-aineolar aca orainn, ón trean-aimfir i leit, i dcaob na coo' eile dóib, ir uraibe dúinn é d'fulaş şo foirneadct.

XLI.

Şaeóilş do cup ar an mbéarla ro:—

Now without attempting to explain perfectly such passages as these, which doubtless cannot be understood without a fulness of grace which is possessed by very few men, yet at least we learn thus much from them, that a vigorous self-denial is a chief duty, nay, that it may be considered the test whether we are Christ's disciples, whether we are living in a mere dream, which we mistake for Christian faith and obedience, or are really and truly awake, alive, living in the day, on our road heavenwards. The early Christians went through self-denials in their very profession of the Gospel; *what are our self-denials*, now that the profession of the Gospel is not a self-denial? In what sense do *we* fulfil the words of Christ? have we any distinct

notion what is meant by the words “ taking up our cross ? ” in what way are we acting, in which we should not act, supposing the Bible and the Church were unknown to this country, and religion, as existing among us, was *merely* a fashion of this world ? What are we doing, which we have reason to trust is done for Christ’s sake who bought us ?—(Newman,—*Parochial and Plain Sermons*).

Now, without attempting,—ní òéanfam aon iarrac̃t . . . ; such passages as these,—briac̃ra mar iad̃ ran ; which is possessed by very few men,—oiréad̃ ir ná fuil ac̃ ag an mbeasán ; yet at least we learn this much from them,—*begin a new sentence* :—ac̃ féad̃fam an méir̃o reo ò’foglaim uac̃a ; a rigorous self-denial,—é féiñ do féanað̃ go riañ ; nay, . . . disciples,—ní heað̃, ac̃ sup̃ uair̃o riñ ir féir̃oir̃ a ò’aic̃int̃ cía’ca ir òeir̃ciobuit̃ do Ćríor̃t riñn nó nac̃ ead̃ (Studies, Pt. I., p. 209) ; living in the day,—fé f̃olur̃ an laẽ g̃il̃ ; The early, . . . Gospel,—b’ionanñ do r̃na Ćríor̃taid̃e a bí anñ f̃ad̃ ó an Soir̃géal̃ a beir̃ a aom̃áil̃ acã ġ iad̃ a beir̃ g̃á féanað̃ féiñ ; what are our self-denials, now that . . . a self-denial,—*take the second part of this sentence first* ; In what sense . . . Christ,—Añ ñveinim̃o briac̃ra Ćríor̃t do c̃om̃lionad̃ ar̃ aoñ traḡar̃ cumã ? Merely a fashion of the world,—ac̃ ñór̃ raoḡal̃cã, ġ ñór̃ raoḡal̃cã am̃áiñ.

Ní òéanfam aon iarrac̃t ar̃ míñiú ioml̃án a tabair̃t ar̃ briac̃raib̃ mar̃ iad̃ rañ. Ir̃ òeim̃iñ ná féad̃f̃ad̃ aoinnẽ é riñ a òéanam̃ sañ ioml̃áinẽ ḡrár̃ta do beir̃ aisẽ,—oiréad̃ aḡur̃ ná fuil̃ ac̃ ag an mbeasáñ. Ac̃ féad̃fam an méir̃o reo ò’foglaim uac̃a,—sup̃ ceanñ òẽ p̃ríom̃-òualḡair̃ib̃ an Ćríor̃taid̃e sup̃b̃ ead̃ é,—é féiñ do féanað̃ go riañ ; ní heað̃, ac̃ sup̃ uair̃o riñ ir̃ féir̃oir̃ a ò’aic̃int̃ cía’ca ir̃

deirctobail do Chríort rinn, nó nac ead ; cia'ca ag taid-
 bream a bímíó, gá meaf sup creideam Chríortaidé 7 úmlú
 a bíonn agaimn, nó rinn a beic 'nár n-úireadé, 'n-ar
 mbeadaid dáiiríib, fé folur an lae gíl, 7 rinn ag cur
 na rligé dinn go flaitear dé. B'ionann do rna Chríort-
 aidéib a bí ann fad ó an Soirgéal a beic 'á domáil aca,
 7 iad a beic gá réanaó féin. Ní h-ionann fearóá an
 Soirgéal domáil 7 rinn féin a réanaó. Cad ann, mar
 rin, n-a n-veinimíó-ne rinn féin a réanaó ? An n-veinimíó
 briaépa Chríort do cómlíonad ar don tragar cuma ?
 Cad a tuigimíó i n-aon cor leir an bfochal úó—do chríor
 a cógaint ? Cad é an beart a veinimíó ná déanraimír
 i n-aon cor, dá mba nárb' fear do muinntir na tíre reo
 cad ir bíobla ná eaglaír ann ? nó dá mba ná beaó ra
 creideam, fé mar a cleadctar é, ac nóí raogálda, 7 nóí
 raogálda amáin ? Cad é an fuó a veinimíó n-a bfuil
 cúir agaimn le n-a ráó sup ar fon Chríort a d'fuaradail
 rinn a veintear é ?

XLII.

Geobils do cur ar an mbéarla ro :—

I was born free as Cæsar, so were you.
 We both have fed as well ; and we can both
 Endure the winter's cold as well as he !
 For once, upon a raw and gusty day,
 The troubled Tiber chafing with her shores,
 Cæsar said to me,—Dar'st thou, Cassius, now
 Leap in with me into this angry flood,
 And swim to yonder point ? Upon the word,

Accoutred as I was, I plunged in,
And bade him follow : so, indeed, he did.
The angry torrent roared ; and we did buffet it
With lusty sinews, throwing it aside
And stemming it with hearts of controversy ;
But, ere we could arrive the point proposed,
Cæsar cried, Help me, Cassius, or I sink.
I, as Æneas our great ancestor
Did, from the flames of Troy, upon his shoulder
The old Anchises bear, so, from the waves of Tiber
Did I the tired Cæsar ! And this man
Is now become a God ! and Cassius is
A wretched creature, and must bend his body
If Cæsar carelessly but nod on him.
He had a fever when he was in Spain,
And, when the fit was on him, I did mark
How he did shake,—’tis true, this God did shake.
His coward lips did from their colour fly ;
And that same eye, whose bend doth awe the world,
Did lose his lustre ; I did hear him groan ;
Aye, and that tongue of his, that bade the Romans
Mark him, and write his speeches in their books,
Alas ! (it cried), Give me some drink, Titinius,
As a sick girl. Ye gods ! it doth amaze me,
A man of such a feeble temper should
So get the start of the majestic world,
And bear the palm alone.

(Shakespeare,—*Julius Cæsar*.)

(We have thought it best to render the above passage in blank verse,—in a metre that is close enough to the original).

I was born free as Cæsar,—so were you,—*Do ruḡaḁ ṛaop côm.maiṛ ir Cæraṛ rinne* (i.e., *côm maiṛ ir do ruḡaḁ Cæraṛ*); the troubled Tiber chafing with her shores,—*Tiber ar buairṛ, 'r a bṛuaḁa 'á ṛnaoirdē* (*Scotch Gaelic renders the name Tiber as here*); to yonder point,—*sur an scarraidṡ úo will do*; I plunged in,—*riúo irṛeac mé*; did buffet it . . . stemming it with hearts of controversy,—*we must not be too literal*:—

SÍUD NA SCOINNIB

Le féit ir foirdne rinne, ḡá ḡcairṛeam uainn,

'S aḡ cur n-a n-aḡaib, neamṛpleaḁac, láirir, ḡfoirdē.

I sink,—*ṛáim am' b'áḁaḁ*; Is now become a God,—*Ḵein oia ḁe anoir*; must bend his body,—*translate in ist pers.*:—*cairṛim úmlú ḁó*; If Cæsar carelessly but nod on him,—*Ac Cæraṛ ḁ' féacaint oṛm ḡo neamṛcuirṛeac* (*Studies, Pt. I., p. 151*); when the fit was on him,—*'r an ṛaom aḡ ḡoilleanmáint air ḡo ṛrom*; *ḡoilleanmáint must be stressed on ist syllable*); I did mark,—*Ĉinn é*; 'tis true, this god did shake,—*ḁá méirḁ ba oia é, ir fíor, ar bailṛcṛit*; His coward lips did from their colour fly,—*Do ṛpéig a liṛ a beola*,—*meaṛṛa an ṛé!* whose bend doth awe the world,—*a ṛḡannṛuiḡeann cáḁ*; write his speeches in their books,—*ar a cainnt a leabṛa 'cumaḁ*; it doth amaze me,—*ir ailiṛaḁṛ liom*; a man of such a feeble temper,—*feap ḁá ṛóro*.

Do ruḡaḁ ṛaop, côm maiṛ ir Cæraṛ, rinne,—

Do beaṛuiḡeacḁ rinne côm maiṛ, ir féaḁṛam ṛuaḁṛ

Côm ṛaḁa, foirdṛeac leir, ṛa nḡeimṛeacḁ ḁ'ṛulangi.

Mar lá, 'n-arḁ' ṛuap an uain, 'r 'n-ar ḡarḁ ḡaoṛṛar,—

Tiber ar buairṛ, 'r a bṛuaḁa ḁá ṛnaoirdē,—

Ar Cæraṛ liom:—A Ĉarriur 'mbeirṛeā ullam

1 ṛuile ṛpéan na n-aḁna léimṛ irṛeac,

I r r n á m a m' a o n f e a c t s u r a n s c a r p a i s ú o ?
 N í o r t á i r g e l a b d a i r, n á r i ú o — m a r a b í o r — i r t e a c m é
 S á r á d l e i r m e l e a n m a i n t. 'D o l e a n, c ó m m a i t.
 'D o s é i m n a t o n n t a t r é a n a ; r i ú o 'n a s c o i n n i d
 l e f é i t i r f o i r ñ e r i n n, s á s c a i t e a m u a i n n,
 'S a s c u r n a n - a s d a i d, n e a m r p l e a d a c, l á i o i r, s r i o i d e.
 A n c a r p a i s d o f r o i r i n t r l á n d o c u a i d d i n n,
 " f é a c 7 f ó i r," a r C a e r a r, " t á i m a m' b á d a d !"
 A n n r a n, a r n ó r a n a o n s u i r ú o, a r r i n n r i r,
 R u s, a r a d o r u i m, ó l a r p a c a n a T r a o i,
 A n r e a n - A n c h í r e r, r u s a r - r a ó n o T í b e r
 C a e r a r, i r é l á n - t r a o c t a ! f e a r m a r é,
 'D e i n d i a d e a n o i r ! I r m i r e — C a r r i u r —
 C a i t i m ú m l ú d o, a m' a i n d e i r e o i r s a n m a i t,
 A c C a e r a r d' f e a c a i n t o r m s o n e a m c u i r e a c.
 É a s c r u a r a t á r l a d o i r é r a S p á i n n,
 C i n n é, 'r a n t a o m a s s o i l l e a m a i n t a i r s o t r o m,
 D á m é i d b a d i a é, — i r f i o r — a r b a i l l e r i t !
 'D o t r é i s a l i t a b e o l a, — m e a t t a a n t é !
 'S d o t r é i s a r n ó d a n t r ú i t a r s a n n r u i g e a n n c á c ;
 'D o c l o i r e a r é a s c n e a d a i s, i r a t e a n s a —
 A n t e a n s a ú o a d e i r e a d l e R ó m á n a i s
 É m e a r, i r a r a c a i n n t a l e a d b r a 'c u m a d,
 " M o l e a n," a r r í, " t' r o m r u o l e n - ó l, 'C i t i n i u r,"
 A r n ó r c a i l i n b e a d b r e o i t e. 'D i a n a b f e a r t !
 I r a l l e a c t l i o m t o r a c a s f e a r d á f ó r o
 A r m u i n n t i r m a o r d a a n d o m a i n, — 'r ó c á c i n' a o n a r
 S o m b e i r e a n n f é a n b u a i d.

XLIII.

ḡaeóilḡ do éur ar an mhéarla ro:—

And so she learned to read in the Book of Life; though only on one side of it. At the age of six, she had, though surrounded with loving care and instructed by skilled teachers, learned only the accepting side of life. Giving of course there was in plenty, for the traditions of Norman-stand were royally benevolent; many a blessing followed the little maid's footsteps as she accompanied some timely aid to the sick and needy sent from the squire's house. Moreover, her aunt tried to inculcate certain maxims founded on that noble one that it is more blessed to give than to receive. But of giving in its true sense; the giving that which we want for ourselves, the giving that is as a temple built on the rock of self-sacrifice, she knew nothing. Her sweet and spontaneous nature, which gave its love and sympathy so readily, was almost a bar to education; it blinded the eyes that would have otherwise seen any defect that wanted altering, any evil trait that needed repression, any lagging virtue that required encouragement,—or the spur.—(*The Man*,—Bram Stoker).

And so she learned,—Do bí sí ḡá fóglaím ar an ḡcuma ran cionnur . . . (Studies, Pt. II., p. 10, sect. 16°); though . . . teachers,—bíod ḡo raib na tínceall tuét caradair ḡ cumainn, ḡ múinteoirí cuirte; the accepting side of life,—neite do ḡlacad cúici féin; Giving of course there was in plenty,—ḡan ampar do éugad sí a lán uairí; the traditions . . . benevolent,—bí an féile ḡan oinead

éar na beartaib aici; bí ran de b'éar a'sa muinntir ó 'n
 t'rean-aimir (better omit the awkward name 'Normanstand');
 many a . . . squire's house,—place the latter part of this
 sentence first, omitting 'as'; the squire's house,—simply
 t'is a h-éar; make the first part a separate sentence:—Ir
 mó beannaét a cuirtí iníar an éailín óis dá bárr; her
 aunt . . . maxims,—bíod a h-aintín go díceallac gá cup
 na luige uirtí . . . ; say first "that it is . . . receive";
 and then say:—7 éugad pí bí a lán cómairlí eile a báineann
 leir an n'eadg-cómairlí rin; giving in its true sense,—
 an b'onnad sup píu b'onnad éabairt air; the giving . . .
 self-sacrifice,—an b'onnad atá ar nóir an teampall to
 tógad ar an gcarras,—mar nac féidir é beir ann i n-aon
 cor muna réanann tu tu féin; Her sweet and spontaneous
 nature,—Cailín grádhac, lághac ab ead i; so readily,—
 gan puinn dá duad to mótu; it blinded the eyes,—ir
 amlaib to éadac ré ruar i; that would otherwise have
 seen,—gá coiméad gan a éabairt fé n'eadra ead é . .

Bí pí gá fogluim ar an gcuma ran cionnur leabhar
 na beataib to léigead. Ac níor fogluim pí ac ead de.
 Bí pí ré bliadna d'aoir, ac, bíod go raib na tímceall
 luét caradair ir cumainn, 7 múinteoirí clirte, ní raib
 foglumta aici fórac neite to glacad cúicí féin. Gan ampar
 to éugad pí a lán uirtí; bí an féile 7 an oinead éar na
 beartaib aici; bí ran de b'éar a'sa muinntir ón t'rean-
 aimir. Ir minic a cuirtí ó t'is a h-éar i, a's trill ar
 boét nó ar noét nó ar b'eoite, 7 congnam éisin aici n-a
 rabadair ran go móir 'n-a gádtar. Agus ir mó beannaét
 to cuirtí iníar an éailín óis dá bárr. 'Na éannca
 ran, bíod a h-aintín go díceallac gá cup na luige uirtí
 sup móire ir beannuighe an té a éugann uad, ná an té
 a glacann; agus éugad pí bí a lán cómairlí eile a báineann

leir an n-óeas-óomairle rin. Ac an bponnao sup riú
 bponnao éabairt air,—an bponnao úo an ruo' a éarctuis-
 eann uait féin so cruaidh,—an bponnao atá ar nór an
 teampall do tógadh ar an scarpais, mar nac féidir é
 beic ann i n-don cor muna réanann tu tu féin,—níor
 tuis rí cad a bain leir in don cor. Cailín grádhac, lághac
 ab ead í, gombear cion aici oir, i báid aici leat, gan puinn
 dá duad do móit. Da óeasra-de a tabairt ruar an
 méir rin. Ir amlaio a éadac ré ruar í, gá coiméad gan
 a tabairt fé n-óeasra cad é an loct a bea le leigear,
 nó an toic a bea le corc, nó an trubáilce leat-múcta
 a bea le mealla—leir an mola nó leir a mbortú.

XLIV.

ḡaeóilḡ do éur ar an mbéarla ro:

Having made these preparations during the night, Hannibal at break of day led out his army to battle. Nor did Fulvius hesitate, though he was urged on more by the impetuosity of his men than by any confidence of his own. And so it was that with the same heedlessness with which they marched to battle, was their battle-array formed, the soldiers advancing or halting, just as their inclination prompted, and then, from caprice or terror, abandoning their posts. In the van were drawn up the first legion and the left wing of the allies, and the line was extended to a great length, though the tribunes loudly protested that there was no solidity or strength within, and that wherever the enemy attacked he would break through. But not a word for their good would the men admit into

their ears, much less into their minds. And now Hannibal was close upon them, a very different general, with a very different army, arrayed, too, far otherwise. As a consequence, the Romans did not bear up against even the first shout and onset of the enemy. Their leader, a match for Centenius in folly and recklessness, but not to be compared to him in courage, seeing his line wavering and his men in confusion, seized a horse and fled with about two hundred cavalry. The rest of the army beaten in front, and surrounded on its rear and flanks, was so cut up that out of eighteen thousand men not more than two thousand escaped.—(Livy,—Bk. XXV).

These preparations,—an méiró rin ullmácadáin; H. at break of day led out his army to battle,—do gluair Hannibal, le fáinne an lae, ag ceann a flóighe, amac cum caeta; Nor did Fulvius hesitate,—níorb é dearmádo fúlbiur san bporctú, leir; though he was urged on . . . of his own,—*make this a new sentence, putting the last part of it first*:—ní hamlaib, ám, a bí don ionntaoib aise ar féin; impetuosity,—fonn 7 florig cum troda; And so it was,—*begin a new sentence here*:—mar ir amlaib . . . ; the soldiers advancing,—*begin a new sentence here*:—mar ir amlaib . . . ; just as their inclination prompted,—pé 'ca ab áil leo féin; abandoning their posts,—a n-ionao caeta do tréigint; *notice that ionao is singular*; the line was extended to a great length,—do leactao an line faio gac nfaio; though the tribunes loudly protested,—da méiró a cuireadar na truibúin na coinnib, gá ráb . . . ; within,—i lár an line; a very different general,—ac a malairt de daoireac a bí ann reacar fúlbiur; the first shout and onset of the enemy, cóim luac ir tugadar an namair foza fúta, 7 iad ag liúirig a match . . . courage,—má bí fúlbiur cóim beas ciall

7 c6m beas aipead6ar le Cent6niur, n6 6aib r6 leat c6m meirneamail leir; seeing . . . confusion,—7 1r 6 ruo a 6ein r6 annran, nuair a 6onnaic r6 a 6uio fear tr6 66ile, 7 iao as g6illead6, n6 . . .; and fled with,—*make this a separate sentence*:—O'im6i6 in-aon6eact leir . .

Tr6ir an m6io rin ullm6c6ain a 66anam 1 6i6 na h-oi6ce, 6o gluar Hannibal, le f6inne an lae, as ceann a f6oi6te, amac 6um ca6a. N6or6 6 6earm6o f6ulbiur gan b6or6u, leir. Ac n6 h-amlaio a b6 aon ionntaoib aige ar f6in, ac fonn 7 f6or6 a beic ar a 6uio fear 6um tro6a. 66inis 6e rin, gur neam6aieac 6o gluaiead6ar amac 6um ca6a, 7 gur faillig6eac 6o cuiead6 6iar ca6a oic6a. Mar 1r amlaio a 6einead6ar na fir gluaiead6 leo n6 r6ao, r6 6a ab ail leo f6in, 7 annran, le neart r6annra n6 ceann-66nai6eacta, a n-ionao ca6a 6o 6r6isint. Ar toic6 an ca6a 6o b6 an 66ao l6gio 7 r6iat6n cl6 na n-allm6rac, 7 6o leat6o an line 6aio 6ac n6aio, 66 m6io a cuiead6ar na tribiuin na 6oinnib, 66 66o n6 6aib aon neart n6 neamrplead6aige 1 l6r an line, 7 r6 ait 6na 66ab6r6ao an namao fo6a f66a, 6o mbri6r6oir tr6io6a. Ac n6or6 ail leir na fearaib 6ieao 7 6ir6eact le c6mairle a leara, gan tr6act ar a leogaint 6o'n c6mairle 6ul 1 b6eio6m ar a n-aighe. Asur b6 Hannibal 1 ngiorrac6 6oib anoir. Ac a malairt 6e 6aoieac a b6 ann, read6ar f6ulbiur. Asur a malairt airm a b6 aige, 7 a malairt 6e r6ir oic6a. S6 66inis 6e rin, c6m luat 1r 6u6 an namao fo6a f66a, 7 iao as liuirig, gur g6illead6ar na R6m6nai6. M6 b6 f6ulbiur c6m beas ciail, 7 c6m beas aipead6ar le Cent6niur, n6 6aib r6 leat c6m meirneamail leir. 66 ruo a 6ein r6, nuair a 6onnaic r6 a 6uio fear tr6 66ile, 7 iao as g6illead6, n6 b6eic ar eac, 7 teic6ao le n'anam. O'im6i6 in-aon6eact leir tim6eall 66 66ao mar6ac.

An cúro eile de'n trluas, bí buairíte orca ar torac, 7
 do tanaatar mórortimceall orca ar deire, 7 ar an nua
 taob, iotreo sur searuaó cóm mór ran ias, náir cuairó
 rlan de'n oót míle deas fear ac timceall dá míle.

XLV.

Saebúis do cur ar an mbéarla ro:—

This study of the social consciousness of past ages is perhaps the most important part of history; changes of government, crusades, religious reforms, revolution,—all these are half-meaningless events to us unless we understand the ideas, the passions, the ways of looking at the world, of which they are the outcome. It is also the most elusive thing in history; we gain enough of it indeed from literature to make us aware of any glaring anachronism; but we are too apt to read back modern conception into old words, and it is one of the most difficult of mental feats to place ourselves in the minds of our ancestors and to see life and the world as they saw it. It is said that language can give the most important aid to history; if we know what words were current and popular at a given period, what new terms were made or borrowed, and the new meanings that were attached to old ones, we become aware, in a curiously intimate way, of interests of that period.—(*The English Language*, pp. 215-216,—L. Pearsall Smith, M.A.).

This study . . . history,—Sé an rghúuú ran ar aigne
 7 innctinn na n-aiemí daoine a ó'mctis rómáinn, an cúro

1ṛ mó le 1áð 'de'n 1ṛṫa1ṛ; all these are half-meaningless events to us,—*begin the sentence with this*:—1ṛ beaḡ ná ḡur ne1ṫe ḡan 1ṛ1ḡ 'ḡúinn; of which they are the outcome,—*say*: cað aṛ ḡo 'ṫáin1ḡ na ne1ṫe 1ṛn; *and then, in the next sentence, express* "the ideas . . . the world":—A 1ṛmaoinṫib á1ṛ1ṫe 1 a mianṫaib á1ṛ1ṫe, 1 a meap 1ṛ maṫṫnam á1ṛ1ṫe aṛ ne1ṫib 1aoḡalṫa a ṫánaðap, 1 ní 1ulá1ṛ 1að 1an a ṫu1ḡint; It is also . . . history,—Aṫ ní1 aoinníð 1ṛ upa ṫe1ṛpeað opainn ná an 1ḡṛúðú 1an; but we are too apt . . . old words,—Aṫ 1ṛ 1ó-1aoḡal 'ḡúinn na 1ocail á1ṛpa 'ḡo ṫu1ḡint 'ḡo 1é1ṛ an 1ṛ1ḡ a ṫu1ṛḡ 11að 1 n-1ú1 anoi1; it is . . . mental feats,—maṛ 1ṛ beaḡ níð 1ṛ 'ṫeapṛa a 'ṫéanam ná . . .; place . . . ancestors,—a1ḡne á1ṛ 1innṛeap 'ḡ' inṫiúṫað ḡo epuinn 1ṛ ḡo ceapṫ; current and popular,—1 1ṛe1ðm 1ṛ 1 1ṛáðap; we become aware . . . period,—1ṛ mó1 an ionḡna a epuinne a ṫuḡann 1an eolap 'ḡúinn aṛ na ne1ṫib 'n-a ḡcu1ṫí 1uim ionnta le linn na n-aoiṛe 1ṛn.

'Sé an 1ḡṛúðú 1an aṛ a1ḡne 1 innṫinn na n-aicmí 'ḡaoine a 'ḡ' imṫiḡ 1ómainn an epḡ 1ṛ mó le 1áð 'de'n 1ṛṫa1ṛ. 1ṛ beaḡ ná ḡur ne1ṫe ḡan 1ṛ1ḡ 'ḡúinn áṫṛú 11aḡ-alṫa1ṛ, coḡað aṛ 1on ep1ṫiðm, 1eaðṛú na n'ḡaoine epm 'ḡé, é1ṛ1ḡe amaṫ, muna 'ṫu1ḡimíð cað aṛ ḡo 'ṫáin1ḡ na ne1ṫe 1ṛn. A 1ṛmaoinṫib á1ṛ1ṫe, 1 a mianṫaib á1ṛ1ṫe, 1 a meap 1ṛ maṫṫnam á1ṛ1ṫe aṛ ne1ṫib 1aoḡalṫa a ṫánaðap, 1 ní 1ulá1ṛ 1að 1an a ṫu1ḡint. Aṫ ní1 aoinníð 1ṛ upa ṫe1ṛpeað opainn ná an 1ḡṛúðú 1an 1ṛ lé1ṛ ḡur leop an le1ṫṛḡeaaṫ epm 1inn a coiméað ḡan 'ḡul amuða ḡo mó1, nó ḡan 'ṫeapṛmað 'ḡioḡbálaṫ a 'ṫéanam 1ṫaob na n-a1ṛpeap. Aṫ 1ṛ 1ó-1aoḡal 'ḡúinn na 1ocail á1ṛpa 'ḡo ṫu1ḡint 'ḡo 1é1ṛ an 1ṛ1ḡ a ṫu1ṛḡ 11að 1 n-1ú1 anoi1; maṛ 1ṛ beaḡ níð 1ṛ 'ṫeapṛa 'ṫéanam ná a1ḡne á1ṛ 1innṛeap 'ḡ' inṫiúṫað ḡo epuinn 1ṛ ḡo ceapṫ, 1 an 1aoḡal 1ṛ an 'ḡoṫan 'ḡo ṫu1ḡint

fé mar a tuisgeadair ran é. Deirtear gur mór 7 gur maic an congnam a d'féadfaid an éinne a tabairt do'n rair. Má'r eol dúinn cao iad na focail a bí i bfeidhm ir i bfabair i n-doir áiríte 7 cao iad na téarmaí do ceapad, nó gur veinead iadaict díob, 7 cao é an bhrí nua a d'fár i bfoclaid árra, ir mór an iongnam a éruinne a tuisann ran eolar dúinn ar na neitib n-a gcuirte ruim ionnta le linn na n-doir rín.

XLVI.

Σαεὐίς το ἔνι ἀν μθέατα πο:—

Laws are partly framed for the sake of good men, in order to instruct them how they may live on friendly terms with one another, and partly for the sake of those who refuse to be instructed, whose spirit cannot be subdued, or softened, or hindered from going to all evil. These are the persons to cause the word to be spoken which I am about to utter; for them the legislator legislates of necessity, and in the hope that there may be no need of his laws. He who shall dare to lay violent hands on his father or mother, or any still older relative, having no fear either of the wrath of the gods above, or of the punishments that are spoken of in the world below, but transgresses in contempt of ancient tradition, as though he knew what he does not know, requires some extreme measure of prevention. Now death is not the worst that can happen to men; far worse are the punishments which are said to pursue him in the world below.—(Plato, *Laws*, Bk. IX).

Laws are partly framed,—*begin with*: *Ó*á níð fé n-óear vliḡte do óéanam; partly,—an céad níð aca, .i.; in order to instruct them how,—ḡá tairbeaint doib cionnur . . . ; who refuse to be instructed,—a féanann a vteasairḡ; These are,—Sin iad; of necessity,—*make this parenthetic*: mar ná bíonn leigear air; He who shall dare,—An té 'n-a mbeir de dánaióeact ann; of the punishments . . . below,—nó ar an brianad a veirtear atá i n-áiríte do ar an raogal eile, tíor (see Double Relative Construction, Studies, Pt. I., pp. 114-116); requires some extreme measure of prevention,—ní fuláir an tuine rin do corc le pionór 7 le cruaid-éangal fé leir; Now death is not the worst that can happen to men,—Ac ní hé an bár an pionór ir meara dá bfeadofad teact ar an ntuine.

*Ó*á níð fé n-óear vliḡte do óéanam. An céad níð aca, .i. ar fon na n-aoine bfoḡanta, ḡá tairbeaint doib cionnur ir féirir doib maipeactaint i ḡcapadar le céile. Agus an dara níð, .i. ar mairte leir an n-óeam a féanann a vteasairḡ 7 nac féirir a n-óoc-mianta do bfuḡad fé, ná do maolú, na do corc ar dul in-olcar ar an uile fadgar cuma. Sin iad na n-aoine fé n-óear an focal a labairt atá le labairt aḡamra anoir. Ir doib a veirtear an vliḡe do ceapad,—mar ná bíonn leigear air,—le fuil ná beaḡ ḡad le vliḡtib fearoa. An té n-a mbeir de dánaióeact ann vóḡbáil cuirp a óéanam dá tairi nó dá máctairi nó do ḡaol ba fine ná iad, 7 san don eagla aḡe foim feirḡ na n-óite tuar, ná foim an brianad a veirteir atá in-áiríte do ar an raogal eile, tíor; ac a veineann an peadad i n-aimóeoin teasairḡ na rean, fé mar a beaḡ ar eolar aḡe an níð ná fuil don píoc dá fíor aḡe, ní fuláir an tuine rin do corc le pionór 7 le cruaid-éangal fé leir. Ac ní hé an bár an pionór ir

meapa dā bṛéaṛṛaḃ ceacṛ aṛ an nṛuine. 1ṛ meapa so mōṛ an pianaḃ aḃeipteaṛ a beic in-áirice dō aṛ an raogal eile, cīor.

XLVII.

ḡaeḃilḡ do cuṛ aṛ an mḃeaṛla ro :—

They reached the top of the cliff. In front of them lay the little green slope of the island, a patchwork of ridiculous little fields, seamed with an intolerable complexity of grey stone walls. Below, near the further sea, were the cabins of the people, little whitewashed buildings, thatched with half-rotten straw. On the roof of many of them long grass grew. From a chimney here and there a thin column of smoke was blown eastwards, and vanished in the clear air, a few yards from the hole from which it emerged. Gaunt cattle, dejected creatures, stood here and there idle, as if the task of seeking for grass long enough to lick up had grown too hard for them. In the muddy bohireens long, lean sows, creatures more like hounds of some grotesque breed than modern domestic swine, roamed and rooted. Now and then a woman emerged from a door with a pot or dish in her hands, and fowls, fearfully excited, gathered from the dungheaps to her petticoats. Men, leaning heavily on their loys, or digging sullenly and slowly, were casting earth upon the wide potato ridges.—(*Spanish Gold*, p. 67).

A patchwork of ridiculous little fields,—ḡ ḡuṛḃ é a loct, a luigeanḃ a bīoṛaṛ ḡ a cúmainge; seamed with an

Tamall ríor uata, in aice na fairrge i gcéin, bí boáin na n-aoine,—tísiní beaga aolta, 7 tuiḡe leat-lobta mar díon oirta, 7 an féar fada as fár ar an t-uisge ar a lán oibh. Annró ír annróo bí deatac rḡaintc as ḡluaircact rímné amac, 7 é 'á féideab roir, 7 annran as imteact leir an aer ḡlan, roinnt rlat ón rímné. Beitidig loma ruaraca ab eab na ba, 7 iad na rearam annran díomaoín, fé mar a beab ré ró-dían oirta beit as loḡs féir nárb' fíú leo é ite. Inr na boidríní palaca bí cḡanaca muc as tḡiall ír as tocailt, 7 iad cóm lom leabair rin ḡur doid leat nár mūca coitcianta iad in don cor, ac ḡurb amlaib ba coin iad de mianac aic árra éigin. Do cḡasab bean a ropar amac ó am ḡo h-am, 7 corcán nó mīar na lámab aici, 7 nuair a cḡasab, ríúo cúici na ceapca ón ḡcarín-aolig, 7 fuadar áro fúta, 7 iad as dul in-acḡann in a corab. Bí na rir, 7 cré aca 'á caiteam anuar ar iomairí na bḡrátaí, cuir aca as leogaint a rḡite, 7 a lámā anuar ar na láide-anab, 7 an cuir eile aca as rómar rómpa ḡo mall mī-ráta.

XLVIII.

ḡaeoilt ḡo cur ar an mḡearla ro:—

As the conversion of Ireland to Christianity did not begin with St. Patrick, so also he did not live to complete it. To say this is not to belittle his work or to deprive him of the honour that has been accorded to him by every generation of Irishmen since his death. No one man has ever left so strong and permanent impression of his personality on a people, with the single and eminent exception of Moses, the deliverer and lawgiver of Israel. It is curious

to note that the comparison between these two men was present to the minds of our forefathers. Both had lived in captivity. Both had led the people from bondage. Some of the legends of St. Patrick were perhaps based on this comparison, especially the account of his competition with the Druids. Some of his lives go so far as to give him the years of Moses, six score years, making him live to the year 492, sixty years after the beginning of his mission. There is good evidence, however, that the earliest date of his death, 461, found in our oldest chronicle, and also in the Welsh chronicle, is the authentic date.—(MacNeill, *Phases of Irish History*, p. 222).

So also he did not live to complete it,—*ná níorb é a éiríochais an obair*. *Níorb máir ré fáda a dóctair cuise*; every generation of Irishmen,—*an uile glúin deiríocht Saeó-eal*; No one man . . . on a people,—*níorb máir doinne riám gur cuair a meon ir a béara ir a bearta com doct daingean ran i bfeirm ar aighe don treabóir dooinne*: *the Irish eliminates the abstracts 'impression,' 'personality'* (Studies, Pt. II., p. 9, sect. 14^o); *note gur cuair (for gur deághair), which is common, especially in metaphorical meanings*; with the single and eminent exception of Moses,—*taob amuic de maoir amáin . . . Agus duine ré leir riám ab ead é rin* (*this last sentence renders the meaning of 'eminent'*); It is curious to note,—*ir riú cuimneam air . . .*; that the comparison . . . our forefathers,—*gur minic a cuir ár rinnir an beirt rin i gcomparáid le céile*; Some of the legends . . . based on this comparison,—*b'féidir gur mar géal air rin gur ead do ceapad cuir de rna rgealtair a d'innrtear dúinn iortaob páorais naomta*; Some of his lives go so far as to say,—*drop the personification and say—i gcuid de rna cunnairib 'n-a gcuirtear rior*

ar a beata (*not inflected here*) veirtear . . . ; making him live,—sur mai rē ; after the beginning of his mission,—tréir tornú ar a fáotar dó (tornú ar a fáotar is a *phrase-noun* ; Studies, Pt. I., pp. 159-160) ; There is good evidence, tá veimniú maít ašainn air . . . ; *make two sentences out of this English one ; finish with* :—A sur rin é an dáta ir luaithe, 7 ir é atá ra éroinic ir árra dá bfuil ašainne, 7 i gcroinic na mbeathnag, cōm maít.

Níorb é páorais naomta ba cúirge a vein iarract ar muinntir na h-Éireann o' iompōd cum Críortaideda, ná níorb' é a érocnuiš an obair. Níor mai rē fáda a dóctain cuige. Ní h-ionann ran ir a rád ná sur mōr é a fáotar, nó ná sur cuill rē an uiraim atá aš an uile glúin de flioc Šaebeal dō ó aimir a báir i leit. Níor mai doinne riam sur cuaid a meon ir a beara ir a bearta cōm doct daingean ran i bfeidm ar aighe don treabdair daoine,—taob amuic de maoir amáin, an té do fáor muinntir irraeil 7 do tug an olige doib. A sur duine rē leit riam ab ead é rin. Ir riu cuimneam air sur minic a cuir ar rinnir an beirt rin i gcomparáio le céite. Bí šac duine aca i mbraigdeanar tamall dá fáošal, 7 do éreoruiš šac duine aca a muinntir amaé ar an ndaoirre. B'feidir sur mar šeall air rin, surb ead, do ceapad cuir de rna ršealtdaib a o' innrtear i taob páorais naomta,—šo mōr-mōr an cūnntar úo ar a comórtar leir na tpaoidib. I gcuir de rna cūnntairib 'n-a gcuirtear rior ar a beata veirtear šo raib rē cōm h-aorta le maoir,—sur mai rē rē rōr de bliadantaid, anuar šo dti bliadain a ceitre céad 7 a dō dēas ir ceitre ricio,—trí ricio bliadan tréir tornú ar a fáotar dō. Ad tá veimniú maít ašainn air, sur i mbliadain a ceitre céad 7 a h-aon ir trí ricio a fuair rē bār. A sur

rin é an t-ádh i n-ádh, 7 i n-ádh é ádh na h-ádh i n-ádh ádh
 ádh ádh, 7 i n-ádh na h-ádh, ádh ádh.

XLIX.

Ádh ádh do ádh ádh an m-ádh ádh :—

This corporate will is, indeed, like other human manifestations, often capricious in its working, and not all its results are worthy of approval. It sometimes blurs useful distinctions, preserves others that are unnecessary, allows admirable tools to drop from its hands; its methods are often illogical and childish, in some ways it is unduly and obstinately conservative, while it allows of harmful innovations in other directions. Yet, on the whole, its results are beyond all praise; it has provided an instrument for the expression, not only of thought, but of feeling and of imagination, fitted for all the needs of man, and far beyond anything that could ever have been devised by the deliberation of the wisest and most learned experts—(*The English Language*, p. 26,—Logan Pearsall Smith, M.A.)

Like other human manifestations,—ádh nó ádh an uile
 ádh ádh ádh ádh ádh : an uile ádh ádh is a *phrase-noun*
 (Studies, Pt. I, pp. 150-160); is often capricious in its
 working,—i n-ádh na h-ádh ádh com-ádh ádh ádh . . ;
 worthy of approval,—ádh ádh ; unnecessary,—ádh ádh ádh
 ádh é ; allows admirable tools to drop from its hands,—
 ádh ádh ádh ádh ádh ádh ádh ádh ádh : *we*
must drop the metaphor in 'tools'; its methods are often
 illogical and childish,—i n-ádh ádh ádh ádh, ádh ádh

neam-*cuirgionac* 'á *deanam* aici; in some ways it is unduly and obstinately conservative,—bíod *sur* minic ceannóána í a*g* ta*bdairt* a*ire* *tar* meo*dan* do neitib *airíte* a *coiméad* *gan* *clocló*; harmful innovations,—nu*act* *óio*gbála*ac*; fitted for all the needs of man,—go h-*iomlán* *7* go h-*oiréamnac* (*see below*); far beyond . . . most learned experts,—*Dá mb' é an raol* ba *clirte* *7* ba *gar*ta é, ní féa*rfad* ré *don* *treirt* a *ceapad* a *bea*d lea*ct* *cóm* *maic*, *dá* *faio* a *bea*d ré a*g* ma*ctnam* *a*ir.

Ar nór an uile *fa*gar *rao*tar *daon*na, í*r* minic na*ac* ar com*etrom* oib*ri*geann an toil ú*o* na coit*cia*nta*cta*, *7* í*r* minic na*ac* ion*m*ol*ta* a *ota*gann *dá* bárr. Í*r* a*mlaio* a *cuireann* *ri* *tre* *céile*, uai*reann*ta, neit*e* *airíte* ná*r* m*ir*de a *deigil*ta ama*ac* ó *céile*, *7* *deigleann* *ri* ama*ac* ó *céile* neit*e* ná*r*b' *fiú* *ia*o é. A*sur* *r*ga*oileann* *ri* uai*ti* neit*e* a *bea*d ana-*airead* ar *fa*o,—a*ac* *s*reim a *coiméad* o*pta*. Ní h-*annam* bea*rt* lea*m*, lea*n*bai*de*, nea*m*-*cuirgionac* 'á *deanam* aici, *7* bíod *sur* minic ceannóána í a*g* ta*bdairt* a*ire* *tar* meo*dan* do neitib *airíte* a *coiméad* *gan* *clocló*, bíonn *ri* *faillig*te*ac* i neitib eile, *gan* *ia*o a *co*raint ar an nu*act* n*óio*gbála*ac*. A*ac* na *daio* *rin* ní féi*oir* *gan* a *rao*tar do mola*o* go h-*á*ro. Tá *rola*ct*ui*g*te* aici do'n *éine* *daon*na meo*dan* *tar* bárr le h-*ar* féi*oir* *daio* a *s*cuim*nig*i*o* *7* a mo*cu*i*g*i*o* *7* a *ra*m*luig*i*o* do *cu*r i *ota*i*g*int *dá* *céile*, go h-*iomlán* *7* go h-*oiréamnac*. *Dá mb' é an raol* ba *clirte* *7* ba *gar*ta é, ní féa*rfad* ré *don* *treirt* a *bea*d lea*ct* *cóm* *maic* do *ceapad*, *dá* *faio* a *bea*d ré a*g* ma*ctnam* *a*ir.

L.

Ṣaewitṣ oo cúp ar an mbéapla ro:—

Friends, Romans, Countrymen! lend me your ears:

I come to bury Cæsar, not to praise him.

The evil that men do lives after them,

The good is oft interred with their bones,—

So let it be with Cæsar. The noble Brutus

Hath told you Cæsar was ambitious—

If it were so, it was a grievous fault,

And grievously hath Cæsar answered it.

Here, under leave of Brutus, and the rest,—

For Brutus is an honourable man,

So are they all,—all honourable men,—

Come I to speak at Cæsar's funeral.

He was my friend,—faithful and just to me,—

But Brutus says he was ambitious,

And Brutus is an honourable man!

He hath brought many captives home to Rome,

Whose ransoms did the general coffers fill:

Did this in Cæsar seem ambitious?

When that the poor have cried, Cæsar hath wept,

Ambition should be made of sterner stuff;

Yet Brutus says he was ambitious,

And Brutus is an honourable man!

You all did see, that on the Lupercal,

I thrice presented him a kingly crown,

Which he did thrice refuse; was this ambition?

Yet Brutus says he was ambitious

And Brutus is an honourable man!

(As in the case of extract XLII we have made an attempt at a verse translation of above).

I come to bury Cæsar, not to praise him,—

Ní h-amhlaid 'cánas-ra as molað Cæsar,
Ar a dólacaidh ír ead atá mo tiall.

The 'a' before dólacaidh will be elided in reading;
the good,—bláit a beart; If it were so, it was a grievous
fault,—

Má'r fíor ar cuir 'na léit, ba t'rom an coir.
An honourable man,—fear ceart, uasal (*it is difficult to
get a single term to render 'honourable'*); Ambition should
be made of sterner stuff,—Cáir' baint le raint cum cómadt'
a buige croide rin; Which he did thrice refuse; was this
ambition?

Cáir' mór-ab-fíú a díúlcaidh dí fíó t'í?

A cáirde mo croide, éirigídh liom go fóil,—
Rómánais ríbh-re, 'r de t'reidh mo tíre dútdair;
Ní h-amhlaid 'cánas-ra as molað Cæsar,—
Ar a dólacaidh ír ead atá mo tiall.
Buaine an coir, de gnáit, ná fear a déanta,
Cuirtear a cnáma ír bláit a beart i n-donfeadt.
Mar rin le Cæsar bíod! Dúdarit b'útur uasal
Sur duine Cæsar 'fannuis fólaimar;
Má'r fíor ar cuir 'na léit, ba t'rom an coir,
'S ír t'rom, san amhar, o' f'neasair Cæsar ann.
Annro, le cead ó b'útur, ír ó cáit,—
Mar fear ceart, uasal ír ead an b'útur ran,
Ír fear ceart, uasal ír ead sad duin' ortá!—
Ar tórram Cæsar cánas-ra as tuiream.

Ba éada dom, ba dílis é ir ba éoir,—
 “Do fanntuig fórlamár,” ar bhrútur lib,
 Ir fear ceart, uasal ir ead an bhrútur ran!
 A liact seimlig tug ré leir go Róim,
 Bui ríad de maoin sur lion a bfuargailt,—
 ‘Samhuigtear daoib sur rainnt cum raibóir?
 Má goil an bóct níor loct le Caerai caoinead,
 Cáir’ baint le rainnt cum cómaect’ a buise croide rin?
 Deir bhrútur, ámh, a lám an cómaect sur fanntuig,
 Ir fear ceart, uasal ir ead an bhrútur ran!
 Ba léir do éad, as féile an lúpercail,
 Sur éirgear dó, ‘na ní, fó trí an éróinn;
 Cáir’ móir-ab-íú a díulcad dí fó trí?
 Deir bhrútur, ámh, a lám sur fanntuig fórlamár,
 Ir fear ceart, uasal ir ead an bhrútur ran!

CRÍOCH.

